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The
CHRISTIAN CENTURY

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'Necessary Attributes of Power'
An Editorial

What is Disturbing the Congregationalists?
By Wilhelm Pauck

Northern Baptist Convention
Editorial Correspondence

Vatican Fascism
By Harry F. Ward

JUNE SURVEY OF BOOKS

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In This Issue

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The CHRISTIAN CENTURY

June 7, 1944

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Calendar of Coming Events

June 5-July 14. Summer School, Andover Newton Theological School, Newton Centre, Mass.
June 6-15. Institute of International Relations, Friends University, Wichita, Kan.
June 7. Rhode Island Universalist Convention, Pawtucket.
June 7. Northeastern Jurisdictional Methodist Conference, Ocean City, N. J.
June 7-11. Church of the Brethren Annual Conference, Huntingdon, Pa.
June 7-11. Philadelphia and Baltimore Annual Conference, African Methodist Episcopal Zion Church, Philadelphia.
June 7-July 19. Lisle Fellowship, Eastern Unit, Lisle, N. Y.
June 9-16. Institute of International Relations, Reed College, Portland, Ore.
June 11-21. Institute of International Relations, Seattle, Wash.
June 12-16. Missionary Conference, Wheaton College, Wheaton, Ill.
June 15-22. Institute of International Relations, Greensboro, N. C.
June 15-Aug. 15. Presbyterian Work Conference, Chestnut Ridge, W. Va.
June 16-21. Centennial, General Eldership, Churches of God, Penbrook, Pa.
June 17-24. Presbyterian Work Conference, Camp Gregory, Lake Cayuga, N. Y.
June 18-25. Tri-State Pilgrim Fellowship Summer Conference, Nauvoo, Ill.
June 18-28. Institute of International Relations, Mills College, Oakland, Calif.
June 19-28. Institute of International Relations, Drake University, Des Moines, Ia.
June 19-July 21. Inter-American Education Workshop, University of Denver, Denver, Colo.
June 20-29. Institute of International Relations, Wellesley, Mass.
June 21-26. National Baptist Training Union and Congress, Birmingham, Ala.
June 21-27. Lakeland Young People's Summer Conference, Gurnee, Ill.
June 21-28. Congregational-Christian General Council, Grand Rapids, Mich.
June 21-28. General Synod, Evangelical and Reformed Church, York, Pa.
June 21-30. Evangelical Lutheran Synod of Missouri, Ohio and other states, Saginaw, Mich.
June 23-25. Youth Convention, Church of God, Anderson, Ind.
June 23-29. Young People's Conference, Associate Reformed Presbyterian Church, Hendersonville, N. C.
June 23-July 2. Institute of International Relations, Bryn Mawr, Pa.
June 26-Aug. 18. Presbyterian Work Conference, Dodge Community House, Detroit, Mich.
June 27-July 2. Christian Youth Conference of North America, Lakeside, O.
June 28-Aug. 3. School of Theology, Winona Lake, Ind.
June 29-July 9. Institute of International Relations, Whittier, Cal.
July 1-7. Summer Conference to Study Christian World Order, Lake Wawasee, Ind.
July 2-9. Older Young Peoples Summer Conference, Eureka, Ill.
July 5-15. Conference on the Postwar American Community, Yellow Springs, O.
July 7-13. Methodist Missionary Conference and School of Missions, Mt. Sequoyah, Ark.
July 9-14. World's Christian Fundamentals Association, Winona Lake, Ind.
July 9-15. High School Summer Conference, Eureka, Ill.
July 10-14. United Presbyterian Young People's Conference, Winona Lake, Ind.
July 10-20. Annual Music Clinic, University of Wisconsin, Madison.

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

HOW CONCLUSIVELY the military issues of the war have been settled is shown by contrast with the situation which the world faced four years ago. Four years ago this week what was left of the British army huddled on the sands of Dunkirk, its guns and other heavy material abandoned, hoping for nothing more than escape across the Channel. Poland, Holland, Belgium, Denmark, Norway and France had all fallen to the nazi juggernaut. Italy was about to enter the war on the side of the Axis. Not far in the future were the fall of Yugoslavia and Greece, and the British disasters on Crete and at Tobruk. Today the Axis is everywhere on the defensive. The Allies, not Hitler and his partners in military adventure, plot the coming attacks. But if the war has thus decisively altered its military aspects it seems likewise, and unfortunately, to have changed in nature. Or perhaps it is only that its true nature is now coming to light. Four years ago it was the prospect of totalitarian and fascist triumph which made the heroic stand of Britain of such immense importance to Americans. Today they are told, by no less an authority than Mr. Churchill, that "as the war has progressed it has become less ideological in its character." It seems to be reverting, this would seem to say, to a traditional power struggle. In other words, as anxiety for the military outcome wanes, anxiety for the political outcome must wax.

Four Years After

Casting Shadows Over Mr. Wallace's Mission

LAST WEEK these columns commented on Vice-President Wallace's mission to Chungking as an effort to put heart into the Chinese armies and convince them that Allied promises of help will be kept. However, since that interpretation was written, *Newsweek*, in its Periscope department in the issue for May 29, has said that Mr. Wallace in going to China is seeking to do nothing of the sort. He will have nothing to say on military or political matters. Instead, he will discuss only China's future as an agricultural nation and will do his best to make that country give up any ideas of developing into an industrial power. Ordinarily, one could push this to one side as just one more journalistic surmise, and forget it. But it happens that the head of *Newsweek's* Washington bureau is probably closer to President Roosevelt than any other writer—his authorized biographer, Ernest K. Lindley. Therefore the chances are better than even that this report of the instructions carried by the vice-president is true. If it is true, it means that Mr. Wallace is wasting his time in China. Of course the highly developed industrial nations of the west would like to see the hitherto undeveloped agricultural countries and colonial areas stay that way. But it is not going to happen. Not all the vice-presidential oratory that can be turned loose in Chungking can make it happen. Just as rapidly as possible after this war, China will industrialize. India will industrialize. Indonesia will industrialize. Mexico and much of the rest of Latin America are already industrializing. Eventually even Africa will industrialize. That may present a discouraging prospect for American and British capitalism, already in desperate need of expanding markets. But no wishful thinking will change the facts. If it was to stop China's industrializing that Henry Wallace was sent to Chungking, then he is on a wild goose chase.

'The Case for the Children'

AS our readers know, both houses of Congress have now unanimously asked the administration to see that food is sent to the starving children of occupied Europe. Yet there seems little chance that this will be done. To do so, we are now told, would interfere with plans for the invasion of western Europe. And Lord Selborne, the British minister of economic warfare, told the House of Lords the other day, in an obvious effort to take humanitarian pressure off the Churchill government, that it is now suspected that some of the relief supplies which have been sent into Greece have been taken by the nazis. To be sure, Lord Selborne carefully refrained from making this an outright charge, and the suspicion which he voiced goes directly contrary to official assurances hitherto given by both the British and the American authorities, as well as by the

Greeks. Meanwhile, however, former President Hoover has told the whole story of the effort to get food to the children of the overrun nations in *Human Events*, a weekly newsletter published in Washington. (For the complete text write to 1702 K Street, N.W., Washington 6, D.C.) He states that two weeks after the invasion of Poland in 1939, the Polish ambassador officially asked him, on behalf of the Polish government, to start feeding children in nazi-occupied Poland. This was done with the approval of our state department and under agreements negotiated with the British and German governments, using funds supplied by the Polish government, until the nazis invaded Russia. A similar official request came later from the Belgian government. But to every other attempt to help, except that which Turkey insisted on in the case of Greece, Mr. Churchill's veto has interposed an insurmountable obstacle. With what result? With the result that we are coming to the end of the war with German children the healthiest and best fed in Europe, while the children of the nations on which we rely for future friendship will be stunted in body and mind. Both from the point of view of political foresight and of humanitarian concern, the starvation policy which Mr. Churchill has enforced against the children of our allies has been incredibly shortsighted and stubborn.

The Y.M.C.A. After a Hundred Years

THIS is the week in which the Young Men's Christian Association celebrates its one hundredth anniversary. It was a century ago yesterday, to be exact, when the young London clerk, George Williams, first gathered a little group of his fellow clerks in that "association" for the cultivation of Christian virtues out of which the present world-circling body has grown. When one contrasts those humble beginnings with the magnificent buildings and long membership rolls which now mark the presence of the Y.M.C.A. in nearly all the great cities of the world, one can scarcely summon words other than those which have greeted other marvels, "What hath God wrought!" Nevertheless, it is a sign of the healthy condition of the Y.M.C.A. that the coming of this centenary anniversary has been looked upon by its leaders as a time more for self-examination than for self-congratulation. These leaders have been less concerned about the celebration of the past than the charting of the future. The Y.M.C.A. has passed through at least two distinct periods in its development, and now seems to have entered a third. In its first period, which extended from its founding until about the turn of the century, it was primarily an evangelistic body. Its greatest figure was probably Dwight L. Moody, and its purpose was to save young men and boys from ruin and to bring them into acknowledged fellowship with Jesus Christ. Then it passed into a period when its emphasis was on social service. It sought to help young men by surrounding them with a wholesome environment; its gymnasiums became better known than its evangelistic meetings. That muscular extrovert, the "Y" secretary who was to prove such a debatable figure in the First World War, became a symbol in the public mind. Such evangelistic fervor as survived was largely transferred to the foreign mission field, and even there it tended rather quickly to express itself in forms of social service. But now the Y.M.C.A. is coming into a third period, the nature of which cannot as yet be fully discerned. It is produced, in part, by an awakening to the limitations of the social service type of organization and, in part, by a new realization of the importance of the "C" in the association's name. Where these two influences will lead, only time can tell. But because they are so palpably at work, the chances for a second centennial celebration in 2044 are bright.

Another Move to Hasten the National Church Council

ALTHOUGH nobody has been saying so aloud, numbers of church leaders have been apprehensive lest the proposal for uniting Protestant interdenominational bodies in a single "National Council of the Churches of Christ in the U.S.A." might be killed by delay. Few would come out flatly against the proposal; the arguments in favor of such an amalgamation are too convincing. But as first one of the major bodies involved, and then another, referred the plan to its constituent organizations for further study and recommendations, the suspicion began to grow that the proposed National Council might be blocked by the simple process of never letting the issue reach a decisive vote. Now the joint "Committee on Further Procedure" appointed by the eight interested interdenominational agencies has made a proposal which brings this misgiving into the open and at the same time tries to open a new and more direct path to the desired union. The committee recommends that as soon as two or more of the interdenominational bodies have approved the union, it shall come into being. This new plan was submitted to the executive committee of the Federal Council of Churches at its May meeting, and approved. It goes now to the International Council of Religious Education, the Foreign Missions Conference, the Home Missions Council, the Council of Church Boards of Education, the United Council of Church Women, the United Stewardship Council and the Missionary Education Movement. Any one of these, determining to unite with the Federal Council, can bring the National Church Council into existence.

Drive on to Increase Liquor Supplies

WASHINGTON reported last week that a Senate judiciary subcommittee is about to recommend that the distillation of beverage alcohol be resumed in the immediate future. Its recommendation, it is asserted, will approve the allocation of greater liquor supplies to the entire country on a regional basis. On the same day this report came out of the national capital the navy department had to reveal that the captain of a merchant marine ship, while crazed with drink, first opened fire on the natives of a South Pacific island, then on the crew of his own ship, and later on the armed guard set to subdue him. Finally it became necessary for one of the sailors, after himself being wounded, to kill the drunken ship captain.

We have yet to see or hear any evidence of a serious shortage of liquor, either in this country or in the vicinity of our armed forces overseas. Nevertheless, it may be questioned whether most churchmen realize how strong is the campaign which the liquor interests are conducting to do away with restraints. A vice-admiral has just lamented the fact that American naval vessels remain dry, and all sorts of political and official pressure is being brought to bear on the OPA to lift the ban on whisky production. Taverns are doing a roaring business everywhere, and furloughed soldiers and sailors frequently present distressing evidence of the plentiful liquor supply. But the liquor producers and distributors are not satisfied. They want a country completely awash in an ocean of booze. And if the decent citizen doesn't wake up quickly to what is happening, they will get it.

Christians Must Think and Act in Broader Terms

NOT for a long time has a church paper driven home a profound truth with greater force than did the Methodist *Christian Advocate* in its May 25 issue. In an editorial, "We Must Think in New Terms," signed by Roy L. Smith, the editor, the Methodists were told that if they desire to measure up to the requirements of the world which is coming out of the war they must learn to "think of redemption in entirely new terms." "The average Christian," declared Dr. Smith, "who has complained in the past of his preacher because he 'talked politics and economics,' must be prepared to listen to straight preaching on the subject of sin during the next quarter of a century, even if that sin does involve a question of tariffs, trade advantages and other inflammable material on which the flames of war feed. The bitter experiences of this war have taught us that sinning is a much more complicated matter than 'theaters, dancing and cards.' It may become apparent during the next decade that the mining corporation or the oil company that is exploiting the mineral resources of an area inhabited by backward peoples is sinning against the peace of all the people as seriously as those who adulterate our food. In such a case it may be necessary for the preacher in his pulpit to cry out against such sinning with all his soul, or the blood of the soldiers of the next war will be in part on his head. Also, in such a case, it may be necessary for the layman to carry on his private devotions in an election booth by voting against his own economic interests in behalf of an economic system that will protect the interests of all." It is good to know that the Methodists are listening to unadulterated gospel preaching after that fashion in such hours as these. But there isn't a church in Christendom that does not need to hear the message.

New Tax Law Includes Blanket Deductions

AT the eleventh hour many church organizations and philanthropic bodies tried to whip up public sentiment against the "simplified" tax bill which has just passed Congress. They failed, because the public evidently demanded some form of simplified tax returns and this new law, which it is estimated will relieve 30,000,000 citizens of the necessity of making any tax returns whatever, seemed to the overwhelming majority of Americans just what the doctor ordered. They wanted never again to face such a blank as they had to fill out on March 15 of this year. The new law, we predict, will be about as popular as a new tax law ever can be. It is probably just as well that the churches are not to be shouldered with the responsibility for having blocked it. Nor is it certain that the new law will prove such a calamity for churches, colleges and philanthropic causes as has been feared. For one thing, under the new law the taxpayer can secure as large deductions for contributions as ever. In fact, there is actually a chance for larger gifts under the new law, for the maximum of 15 per cent deductions can now be taken against "adjusted gross income" instead of net income, and adjusted gross income means gross income in the case of wage and salary earners. There is a danger, to be sure, that the allowance of a blanket deduction of 10 per cent for contributions, taxes, interest paid, and so forth (or of $500 in the case of those with an income of more than $5,000) may imperil certain gifts. But it would seem that the new law now puts it up to the churches to make their members *want* to give the full amount of this authorized deduction. When you stop to think about it, such generosity as may have been shown to the church and its institutions in the past as a means of reducing taxes has hardly been on a plane which warranted expectations that large spiritual blessings would result therefrom.

Mr. Hannegan Raises Ghost of 5th Term

WHEN Robert E. Hannegan was chosen chairman of the Democratic national committee, it was expected that he would give that party a youthful and dynamic leadership marked by unusual political dexterity. Mr. Hannegan is young, with an Irishman's flair for politics, and with all the knowledge of the politician's art to be gained from a postgraduate course in that rough-and-tumble school—the partisan contests of St. Louis. Nevertheless, Mr. Hannegan's first important press conference, held as he opened headquarters for the coming Chicago convention, did his principal, President Roosevelt, no good. On the contrary, he succeeded in dragging into the open a fear which will make millions of voters hesitate more than ever to support a fourth term for the President. Asked by the reporters whether he would favor a fifth term for Mr. Roosevelt if there were another "emergency" in 1948, the Democratic chairman was credited with having replied: "Yes, in the event there is a comparable emergency and the Republicans again have a candidate of relatively little experience." Here is the ghost of the fifth term, already grimacing over the shoulders of the fourth. For if an "emergency" justifies a fourth term, as it was held to justify a third, why is it not logical to expect that the office-hungry party which Mr. Roosevelt keeps in power will not contrive another emergency in 1948, and another in 1952? Why won't the "emergency" plea even be advanced to justify life tenure for Mr. Roosevelt, since obviously, after another term, any candidate who might be nominated against him will have "relatively little experi-

ence"? If Mr. Hannegan doesn't know, it is high time he learned that hosts of Americans concerned for the future of the republic will oppose a fourth term precisely because they believe that professional politicians of his type intend to use it to fix an indefinite party dictatorship on the nation.

'Necessary Attributes of Power'

As Mr. Churchill neared the climax of the speech which he delivered in Parliament on May 24, he swept into a majestic passage in which all the powers that have made him the foremost orator of his day were called into play to present a picture of the world after the war which would warm the hearts and kindle the hopes of all the peoples of the United Nations. "Scarred and armed with experience," he declared, "we intend to take better measures this time than could previously have been conceived to prevent a renewal in the lifetime of our children or of our grandchildren of the horrible destruction of human values which has marked the last and present world wars. We intend to set up a world order and an organization equipped with all necessary attributes of power in order to prevent future wars or the planning of them in advance by restless and ambitious nations."

A dozen editorials might be written on various topics suggested by Mr. Churchill's speech. There was, for example, his exceedingly unsatisfactory explanation of the present status of the Atlantic Charter, his praise of Franco, his oblique move toward an understanding with De Gaulle while ostensibly continuing to stand by Mr. Roosevelt's interdict against that French general, his postponement until after the war of many basic questions regarding world organization. Perhaps we can return to a consideration of some of these at a later time. For the present, however, we wish to consider Mr. Churchill's foundation-stone promise for the future: "We intend to set up a world order and an organization equipped with all necessary attributes of power." What are "all necessary attributes of power"?

We trust that we do Winston Churchill no injustice when we say that when he used that key phrase—the key phrase of his entire speech—what he had in mind, and all he had in mind, was a postwar military alliance of the three great victor powers, armed with such overwhelming might that it would rule the world. Indeed, in the very next sentence he said that these victor powers would compose a "world-controlling council." And when, in common prudence, he felt the need to suggest some part for smaller and weaker members of the United Nations to play in the postwar world, his candor compelled him to add to his promise of "a world assembly" of other nations the clause: "whose relations to the world executive or controlling power . . . I am in no position to define."

Read the Churchill speech in its entirety and only one picture emerges. That is the picture of a postwar world in which three victorious powers continue in alliance to set the political order of the continents as they want it to be at the end of the fighting, and then to hold it that way far down the years of the future. Those are the "necessary attributes of power" Mr. Churchill has in mind. The world in which he has always lived has been a world of imperialist power politics. The world in which he lives today is such a world. (Consider the unabashed opportunism with which his speech treats developments in Turkey, in Spain, in Poland, in Yugoslavia and even in Russia.) And the world toward which Mr. Churchill faces will be such a world, if he can have his way. Undoubtedly he thinks of his "world-controlling council" of three victors as possessing the attributes of peace. We hold that, on the contrary, it would be possessed of the necessary attributes to plunge the world into future war.

What are the necessary attributes which an organization of nations must possess if the world is to know lasting peace? They are many; too many to be discussed at length here. But among them there certainly must be inclusiveness, a recognized court, a recognized body of international law, a recognized method for securing third party judgments in all cases of international dispute, and a method of adapting treaties and other agreements between nations to the changing conditions of a dynamic world. Yet, in any search for the "attributes of power" which are necessary to the preservation of peace, all these are subsidiary to the will to do justice. Justice is the inescapable necessity. That is the foundation on which all else must rest. All the military power man can manufacture cannot, unless it is under the control of the will to do justice, preserve the peace.

Any world order which the nations generally recognize as attempting to do justice will continue at peace. No world order which rests on the unwilling coercion of many nations can long continue at peace. The "necessary attribute" beyond all others is not power, but justice, save in the sense that justice itself is the world's mightiest power. And it will not do to raise pettifogging objections about the impossibility of achieving entire justice in this imperfect world. It is the persistent, active search for justice and approximation of justice that will protect the peace of Mr. Churchill's children and grandchildren—and nothing else will suffice. The "necessary attribute" which must be sought is justice for all—the small nations as well as the large; the Oriental nations as well as the Occidental; the tinted nations as well as the white.

Sumner Welles put this as clearly as it has been put so far in a speech which he delivered in New York on May 18. For a measure of how far Mr. Churchill has strayed back into the old, familiar—and blood-soaked—fields of power politics, balance-of-power and imperialism, the reader should lay his words alongside these from Mr. Welles:

> We may smile wryly at the statement, when it is blurted out, that the United States and Great Britain and the Soviet Union are going "to rule the world." But we cannot afford to underestimate the peril to our future safety which is inherent in the rapid growth of this concept. . . .
>
> I doubt whether, when the war is won, the American people will again be called on to choose between international cooperation and isolation. Isolation, in its earlier form, as a national issue is, I believe, dead. It seems far more likely that the two

policies between which they may be forced to make their choice will be a policy of true world organization and a policy based upon military alliances, the indefinite piling up of armaments and their inevitable adjunct, stark imperialism. . . .

The employment of power and force by themselves can never make for any true world peace. A real peace can only spring from the consent of all free peoples to the exercise in their name, by an organization entitled to speak for them, of such power as may be required to see that the moral law upon which they determine is maintained between nations. And no international organization can prosper unless it is supported by the strength of public opinion.

It will be objected that Mr. Churchill's conception of a continuing world control by three powers armed to the teeth is not essentially different from that of President Roosevelt, as revealed in the articles over the name of Forrest Davis in recent numbers of the *Saturday Evening Post*. That, alas, is true, and we trust that opportunity will offer for editorial discussion of that revelation of the President's mind. But Mr. Churchill has not veiled his mind behind any such thin journalistic subterfuge as Mr. Roosevelt employed. He has spoken openly and officially, as the king's first minister, to the Parliament whose servant he is supposed to be. His indication, therefore, of the direction in which the Big Three are moving toward the future takes on tremendous importance.

We agree, as does Sumner Welles, that for the beginning of the period of rehabilitation which must immediately follow the fighting, and for the initial steps toward world organization, man's hope of peace must depend upon the close cooperation of the Big Three powers. But we are also convinced that something much beyond that is needed if the world is to be permanently organized for peace. That something, as so many church bodies have seen and clearly proclaimed, must be an inclusive organization of all the nations, rapidly expanded from the initial thirty-two which now comprise the United Nations until the body takes in all neutrals and present enemies. And this must be an organization based not on the principle of the authority of the armed might of a few of the members but on that of the authority of justice and the cooperative action of all.

Northern Baptist Convention

[Editorial Correspondence]

Atlantic City, May 27

IN THE MOST turbulent convention held by any denomination in recent years, the Northern Baptists here this week changed their position on the relation of the church to war, then reversed themselves for a second time and repeated their 1942 declaration that "we reaffirm our position on war taken through the years in the resolutions of this convention and repent of our sin in not making Christ's way more effective." The convention also defeated a large-scale attempt by fundamentalists to take over control of the boards and agencies of the denomination and succeeded in maintaining the unity of the church against a serious threat of division on doctrine. Meeting in this seaside city where many seriously wounded soldiers of this war are frequently seen, the 3,600 delegates to this convention shared the general state of pre-invasion nerves but packed a notable record of solid achievement into their three-and-a-half-day session.

I

The debate on the war issue reached heights of confusion and disorder seldom seen even in a political convention. Storm signals were flying when the delegates assembled. However, the outbreak was expected to occur over some phase of the fundamentalist controversy, since the unexpectedly large attendance at the assembly was attributed to a drive by fundamentalists to rally votes. But when Daniel A. Poling, minister of the Baptist Temple, Philadelphia, and stormy petrel of recent Baptist conventions, asked permission to introduce as a matter of personal privilege for immediate action a 600-word statement defining the position of the Baptist churches on war, the impending flood was loosed. Inexperienced new delegates interpreted efforts to refer Dr. Poling's proposal to the resolutions committee, as the convention rules required, as an attempt to sidetrack his motion.

Bedlam broke when Dr. Poling demanded an immediate decision, announcing that he was leaving the country at once on a government mission. He was seconded by two army chaplains. For an hour a convention which repeatedly escaped from the control of the chair shouted, applauded, booed down speakers and defied all efforts to restore order. On the platform as many as fifteen persons at a time were attempting to advise the chair on procedure or to gain access to the microphone. It was only after prolonged efforts that the uproar subsided sufficiently to allow a vote to be taken. By a majority of two or three to one, Dr. Poling's resolution was adopted as written. The following excerpts contain its principal points:

> Be it resolved that the following statement shall be the position of the Northern Baptist Convention with regard to the present world war: The church must be the church, not a recruiting agency for any government. She must build morale and strengthen the foundations. . . . She must companion her sons and daughters wherever as conscientious Christians they go—to the battlefront, to the ambulance corps and to the camp for objectors. . . . The church must be the church and wherever the battle joins with evil, wherever the foe is sin, wherever the human soul is enslaved, "fair as the morning" she must be "as militant as an army with banners. . . ." In this war nearly a million of our Baptist youths are now engaged. We express to them and to our Baptist chaplains our gratitude, send to them our love and assure them of our constant prayers. We urge that on D-Day all Baptist churches be opened for prayer. War itself is not and cannot be made holy. . . . But while war itself is unholy, liberty and justice, brotherhood and human personality are most holy. For the overwhelming majority of all those who seek to know the mind of Christ . . . when war is invoked against these holy things there is no alternative but to dedicate in their defense our lives, our treasure and . . . the lives of our children. . . . *We do not pray for man's mere triumph over his brother man, for "all have sinned and come short" and each is to God equally precious, but "God has a stake in this war" and we dare not wait to achieve perfection before we rise to defend freedom and to battle for a righteous cause.* . . . . We do pray that our sons shall be adequate for their high hour. . . . We will not bless war but we will not withhold our blessing from our sons who fight and from our country's cause . . .

Overnight reflection, however, convinced the conven-

tion that it had indeed acted too hastily. When its own resolutions committee, which had failed to get a hearing the day before for its own motion, asked the convention to reaffirm the actions it had taken in former years on the issue, the convention listened with respect. But it did not stop there. It approved a motion calling up the Poling resolution for reconsideration. This done, it proceeded to substitute for the words "as militant as an army with banners" the words, "as a messenger of Christ." It also deleted the sentence containing a statement derived from the recent action of the Quadrennial Conference of the Methodist Church: "God has a stake in this war." The entire sentence, as italicized above, was stricken from the text of the Poling declaration. The amended statement was then approved along with the proposal of the resolutions committee that the former convention resolutions be reaffirmed. One of these was the statement adopted by the Wichita convention in 1941, which contained the sentence: "We renounce war as a means of settling international difficulties."

II

Pre-convention prospects were that the fundamentalists would make a strong effort this year to take control of the boards and agencies of the Northern Baptist Convention. Since no meeting was held last year, two-thirds of the officers of boards having a three-year tenure of office had to be elected. If they could muster a clear majority, the fundamentalists therefore might have made a clean sweep. This they attempted to do. Several hundred of them met for three days before the convention opened. Their two organizations, the Baptist Fundamentalist Fellowship and the Conservative Baptist Foreign Missions Society, both held meetings. The former held daily caucuses throughout the convention. The liberal Roger Williams Fellowship also held several meetings. Caucuses of both groups were open only to persons known to be in sympathy with the aims of the group.

Although a conciliation commission had been hard at work trying to close the breach caused by the setting up of the conservative missions society a few months ago, that society proceeded to create a permanent organization before the convention started. It elected W. Theodore Taylor, minister of the Central Baptist Church, New York, as its president. Its board of trustees was elected by the following procedure: A slate of some 20 names was read to an assemblage of about 500 persons in St. Paul's Methodist Church. The clerk said that owing to pressure of time not all had been notified of their nomination. Only one name was proposed for each office. No opportunity was given for the presentation of rival candidates. On motion from the floor the entire list was declared elected. There was no discussion. The C.B.F.M.S., thus formally launched, then commissioned 17 missionaries. Although the new organization has raised $43,051 and spent $18,318, no missionaries were reported as having yet been sent to the field.

The hopes of the fundamentalists for a clean sweep met their first disappointment early in the convention when they failed to get control of the nominating committee which presents for election the names of members of the governing board of the American Baptist Foreign Missions Society and the other denominational agencies. This first struggle was waged in the state delegations. When it became apparent that the fundamentalists had not won there, it was reported that they would prepare a complete set of nominations and offer them to the convention. When the time arrived, they were reported to have an alternative ballot printed and ready for distribution. It was not distributed, the attributed reason being that some persons whose names appeared on the regular ballot refused to allow a rival slate also to present their names. While the boards as elected contain many conservatives, as would be expected in most Protestant churches, and certainly in the Baptist, they can fairly be said to represent a cross section of the denomination.

The protest or write-in vote on 576 of the 2,221 ballots on members of the A.B.F.M.S. was the largest vote of its kind recorded in recent years. This was because the fundamentalist charges concerning the orthodoxy of some Baptists chiefly centered on this board. Consequently when the conciliation commission, which attempted to pour oil on the troubled waters at Atlantic City, reported on Thursday afternoon, it highlighted its statement with an important verbal concession to the conservatives. Its chairman, W. C. Coleman of Wichita, Kan., announced that his commission had persuaded the A.B.F.M.S. henceforth to disavow its "inclusive policy." This policy had stood for a number of years. In spite of the fact that the word "inclusive" had always been modified by "within the Gospel," it had become a *bête noire* to large numbers of Baptists. Henceforth it is understood that no candidates for missionary work will be appointed "who are not in accord with our established evangelical policy."

The conservatives accepted this as an adequate basis for continuing negotiations. An enlarged conciliation commission was appointed, representing the A.B.F.M.S. and the C.B.F.M.S. and the general council of the denomination, on motion by Hillyer H. Straton of Detroit. The advocates of the conservative board seek to get their board recognized as a regular agency of the Northern Baptist Convention. They also are trying, according to their literature distributed at Atlantic City, to compel the old board to interpret their pledge to proclaim "the trustworthiness of the Scriptures" as meaning that they will require all candidates to make their acceptance of the Virgin Birth the principal test of their faith in the trustworthiness of the Bible. It developed during the convention that the conservatives themselves were divided. Because Earle V. Pierce, wealthy head of the Baptist Fundamentalist Fellowship since 1930, was more conciliatory in negotiations than some of his followers wanted him to be, he was unseated. R. S. Beal, Baptist minister in Tucson, Arizona, was elected to take his place. He is said to favor a more extreme policy than Dr. Pierce was willing to support.

III

The effort to supplant the present leaders of the denomination included an attempt to discredit them by an attack on the recent purchase of "Lawsonia," the $8,000,000 estate of the late Victor Lawson, publisher of the *Chicago Daily News,* by the Board of Publication for a summer conference ground. The board had paid $75,000 and

it owed $225,000 on the property. The convention was required to ratify the purchase and to provide a method for payment of the amount owed. Although the project had been under fire of the *Watchman-Examiner,* whose editor, John W. Bradbury, is one of the leaders of the fundamentalists, before the convention and was attacked by Dr. Pierce and others at Atlantic City, it was approved by the convention. The men's council of the denomination agreed to raise the remaining money this year.

In its attitude on public affairs, this convention was generally progressive. It approved a resolution calling for a clear expression by our government of its peace aims. It roundly applauded a resolution calling on the President to send food to Europe's children immediately. It also opposed any action by Congress imposing peacetime conscription on the country before the end of the present war and before a national referendum could be taken on the matter. It asked for the establishment of "a world organization in which every nation is asked to participate . . . which will establish means for orderly settlement of international disputes and provide for the keeping of the peace by the recognition of Christian principles for all nations and all peoples." It recognized the importance of the race issue to the church and to American society and urged churches to ameliorate race tensions.

Edwin T. Dahlberg, minister of the First Baptist Church in Syracuse, N. Y., reported to the convention on the discussions on unity with the Disciples of Christ. These are being carried forward by a joint committee. Since the last convention the two denominations have unitedly published a hymnal. He proposed that they next publish a devotional quarterly together, that state conventions of the two denominations be held simultaneously, with some common sessions, that preachers meet together and that churches unite in evangelistic meetings, that seminaries exchange professors and that each denomination study the history of the other. Some 20 or 30 dissents were registered when he called for approval of his report and the continuance of the committee. Raphael H. Miller, editor of the *Christian-Evangelist,* spoke as the fraternal delegate of the Disciples of Christ.

One consideration making for Baptist unity is the prosperous condition of its missions and other enterprises. The overall budget of this denomination of about 1,500,000 members was over $4,000,000 last year. Next year it expects to raise over $5,000,000. This convention approved also an additional asking of $10,000,000 for postwar needs, including the building anew of wrecked missions in many parts of the world. The denomination has 480 chaplains in the services and is asked to provide 94 more. It has 130 conscientious objectors in Civilian Public Service camps, toward whose support the "peace churches" have contributed over $36,000. The Baptist Pacifist Fellowship met during the convention and adopted a budget of $20,000, most of which is to go to the support of religious objectors to war. Leroy A. Dakin, Baptist minister working with the National Service Board for Religious Objectors, declared that there are from 75,000 to 100,000 c.o.'s in non-combatant jobs in the armed services, 3,000 in prison and 7,800 in Civilian Public Service.

The 1945 meeting of the Northern Baptist Convention is to take place in Grand Rapids, beginning on May 22. The president is Mrs. Leslie E. Swain of Providence, R. I. She is the second woman to hold this position, and the first in more than 20 years. Mrs. Helen Barrett Montgomery of Rochester preceded her. H. E. F.

'Whence That Music?'

EDITOR THE CHRISTIAN CENTURY:

SIR: Some day I should like to assemble, with a long evening before them and no telephone permitted, a company of musicians, divines, philosophers, scientists, poets and a "plain, sensible man" or two. To them I should put the question which opens this letter.

Newman wrote his "Dream of Gerontius" many years before he died in 1890. About ten years after his death Elgar set the "Dream" to music. That music to us is inseparable from the words; if we read them, there are undertones everywhere. Newman never heard the music. What difference would it have made to his understanding of his own poem if he *had* heard that music? And if there was any difference, whence did it come?

One man wrote the words; another man supplied the music! A certain harmony indeed must have been found in the two men, and the work as we know it now is a place where two rivers meet. But still it is a human work; to Man be the glory!

Is that all? Or does that music come through the spirit of a man from the blessed land in the heart of which this earth goes its way? Newman himself had no doubt of this, and he was a musician. If during his lifetime Elgar had composed his setting, it is certain that the poet would have said that the same eternal love and beauty had been with Elgar as with him. There had been a hidden conspiracy.

But I should expect that more evidence might be demanded by the sensible man. Albert Schweitzer has said that no one ever reads the words of St. Matthew's Gospel in quite the same way after he has heard Bach's "Passion" music. I should request the poet in the midst to read the words recorded in St. Matthew, chapter 26, verses 26-29: "And as they were eating Jesus took bread . . ." Then I should ask a musician present to sing the recitative in Bach. Afterwards I should inquire what difference the music made, and what is the source of that difference.

I do not believe that the meaning is changed, and that Bach made archaic and obsolete the meaning which the seers and saints before him had found in the words. But at least I can conjecture that St. Augustine and St. Thomas and Luther and Bunyan would have said with wonder in their voices, "*That* is what it means to us; we knew it; we know it better now." Whence then did it come?

For my own part I should enter upon such a discussion with the thesis set forth in the Wisdom of Solomon: "Wisdom in all ages entering into holy souls, maketh them friends of God and prophets." But how that is fulfilled and how the music-makers receive that "wisdom which is the breath of the power of God, more beautiful than the sun and above all the order of stars," I should like to know.

Do make a date for that circle and let me know what answer comes to you from that same wisdom.

Ever yours,

QUINTUS QUIZ.

Sixth Article in the Series on 'What Is Disturbing the Churches?'

What Is Disturbing Congregationalists?

By Wilhelm Pauck

WHEN I asked a friend of mine what he thought was disturbing the Congregationalists, he replied: "The Congregationalists are quite confident in themselves and quite proud of their achievements, but they do not seem to advance—and that's what's disturbing them." The explanation of this perplexity is in part that a large number of Congregationalists belong to the middle class. People of this type do not breed. They do not multiply and, culturally, they become the victims of the short glory and the long decay of urbanization. However, the Congregational churches are not exclusively or even primarily a middle class fellowship. They only appear or like to appear as such. Their tendency to display middle class attitudes not only in social but also in religious matters, rightly disturbs many of them who long for more dynamic ways than middle class people and particularly middle class church-people are likely to express.

The real cause of the disquietude of many Congregationalists that as a church group they are not more incisive and vital is one that disturbs all Christians. They are so profoundly baffled by world conditions and they are so uncertain about the future of civilization that they are at a loss to articulate or even to conceive clearly the kind of responsibility for the character of civilization which as Christians they ought to exercise. Although the war was not unexpected, the extent of its upheaval has come to them as a surprise, and it is beyond the Christian conscience to comprehend. Furthermore, while they look for an Allied victory, they are uneasy in anticipation of the tremendous problems that await solution at the end of the war; they are not certain whether as Christians they will be able to cope with the task of spiritual reconstruction—a task that must be fulfilled if all other rebuilding is not to prove in vain.

One can say, therefore, that Congregationalists are disturbed by the crisis of civilization, because they do not know whether their spiritual resources are powerful enough to enable them, today and tomorrow, to be stewards and builders of a Christian civilization. This sense of being disturbed must not be understood as a defeatist attitude. On the contrary, it has caused the Congregationalists to undertake a self-examination. The issues around which it centers reveal the specific nature of the disquietude which unsettles the Congregationalists as they try to meet the demands for a faith that is capable of a true Christian witness in our world.

I

The effectiveness of Christian leadership in the postwar world will depend in a large degree upon the responsible participation of individual churches and denominations in the work of the ecumenical movement. Churches that have heard the call of the prayer, "That they all may be one," will therefore seek to unite with such other churches as they are spiritually related to, so that the profession of their faith in the Church Universal may be proved by a deed.

The Congregationalists have heard this call. For the last two years they have held negotiations with the Evangelical and Reformed Church, looking forward to an organic union with it. There are very good prospects that this union will be consummated, perhaps within the next three years. If it does take place, two major streams of Protestant Christianity, one Anglo-Saxon in origin and representing the right wing of the churches of the congregational order, and the other Germanic in origin and representing the left wing of the creedal churches, will be blended.

The "Basis of Union" which a commission of representatives of both denominations has submitted to their membership for discussion and which, it is hoped, will prove acceptable as a formulation of the principles by which the union is to be materialized, provides that the projected united church shall manifest its unity not through uniformity, but under maintenance of the diversity of the spiritual gifts with which the uniting churches are endowed. In other words, it is hoped that this union will be accomplished not by the fiat of organizational decrees but by the process of organic growth.

On the whole, the reaction of Congregationalists to this plan has been quite favorable. Nevertheless, many of them are not a little disturbed about the implication of the proposed union insofar as it seems to point to a modification of Congregational principles. To put the matter bluntly, they ask: Will we not cease to be a fellowship of churches and become a church? They fear that the freedom which the Congregational churches now enjoy as autonomous bodies associated with one another in associations and conferences will have to be exchanged for that ecclesiastical discipline which a "church" imposes upon its constituent "churches."

If the united church is to come into being, it will indeed be necessary to strengthen the functions of supercongregational bodies, such as conferences and synods, beyond the limit of the nominally advisory authority which they now exercise in the Congregational churches. But their increase in power need not necessarily lead to the abrogation of the principle of the autonomy of the local congregation. As a matter of fact, if any plan that envisaged anything of this sort were seriously proposed, it would certainly be doomed to rejection by the Congregational churches. The "Basis of Union" therefore provides that the basic and determining unit in the new church structure shall be the local congregation, entirely autonomous in its own sphere and entitled to freedom

of worship and education and of everything else it deems necessary for its own life. Only in its wide relationships it shall conform to the constitution which governs the whole church.

But in spite of all these guarantees, some Congregationalists are disturbed about the prospects of the union with the Evangelical and Reformed Church. Their fears that Congregationalism stands to lose its historic character are, I am firmly persuaded, without foundation. For nothing has been proposd that is contrary to the spirit of historic Congregationalism. History shows that Congregationalists have always known that as truly as local churches are autonomous under the headship of Christ, they are also members of the universal body of Christ. They have therefore related the independent churches to one another through the principle of fellowship. Thus there were produced several kinds of connectional bodies and functionary agencies by which the "churches" have been enabled to manifest themselves as a "church."

Unfounded as I believe the apprehensions of the skeptics concerning union to be, I nevertheless recognize that they direct the attention of the Congregationalists and of Protestants generally to a very important issue. It is this: as in social-economic and political life broad unifying and coordinating powers come more and more into ascendancy, individuals and small units of society will tend to lose more and more of their autonomy. This is a very dangerous tendency, because it may lead to the emergence of totalitarianism in various forms. If the life of the "planned society" that seems to be inevitably in the offing is to be beneficial to mankind, it must be accompanied and nourished by the exercise of autonomous rights on the part of the greatest possible number of social groups.

Thus it becomes a duty of denominations that, as they too respond to the contemporary demand for a more efficient unity, they strive to maintain the freedom of individuals and of local groups. Particularly as whole denominations are reorganized under the impact of the drive for church union, the rights of Christian autonomy must be preserved. If the Congregationalists of today are concerned lest the freedoms for which their forefathers fought be lost even in connection with the worthy cause of church union, they are exercising thereby a very significant responsibility. May their concern lead to the formation of united churches in which efficiency of organization is combined with the freedom under God which religion requires.

II

The question, What *is* the Christian gospel? is raised today not only by people who, emancipated from "organized religion" yet longing for an understanding of the meaning of life, look to the church as a guide to salvation, but by church people themselves. The query has produced a great spiritual restlessness. Yet, at the same time, it has inspired a significant wistfulness. In the life of the churches, it has produced a concern for theological matters which, ten or fifteen years ago, could hardly have been anticipated.

The Congregationalists reflect this change of the Christian mind in a significant way. For some time, their theological outlook has been predominantly that of liberalism. They have practiced the virtue of intellectual open-mindedness. Moreover, their refusal to bind anyone to a creed or theological doctrine has led them to a broad acceptance of the tenets of theological modernism. In recent years, they have enjoyed an almost unlimited freedom of theological thought. Their professors, ministers and laymen have therefore freely pursued the task of expressing the Christian faith in the words and thoughts of our time as their consciences gave them light. Any form of authoritarian theological thinking, once upon a time an almost universal practice in Protestantism, is today virtually unknown among them.

The spiritual benefits which this freedom has bestowed upon them are very great, particularly because it has definitely destroyed the notion that the Christian religion is identical with a set of doctrines. However, the dangers which it entails are no less considerable. For many Congregationalists are today of the opinion that they have the right to believe what they please. It is this attitude of theological irresponsibility which, in recent years, has produced a marked reaction in the direction of a new sense of the importance of a clearly defined faith for the life of the church.

The following words which Dr. Micklem addressed in 1937 primarily to English Congregationalists are today easily applicable to their American brethren: "It has been given to Congregationalism happily to blend freedom with faith. The suggestion sometimes put forward that ministers must 'follow the gleam' in the sense of teaching whatever doctrine they like, or that a church can cohere without a definite faith, the faith of our fathers, however we may re-express it today, is the denial, not the assertion, of the Congregational principle and polity. We suffer from some confusion on this point."*

A growing number of ministers and also of laymen, trying to get out of this confusion, have turned with passion to the faith of the fathers. They are not interested in rediscovering the old theological orthodoxy, although their critics like to label them as neo-orthodox, but they seek to understand the distinctness of the Christian gospel and to appropriate it spiritually as well as intellectually. A new evangelicalism has come into being which is nourished not only by the Christocentrism of historic Congregationalism, but also by the reaffirmation of the teachings of Paul, Augustine and Luther on the nature of man in the work of such thinkers as Brunner and Reinhold Niebuhr. A group of mostly younger ministers who share this concern for a Christ-centered faith and who wish to see it spread, organized themselves, two years ago, under the slogan of "Christus Victor." Their activity is still quite inchoate, but it has found considerable response. Under dynamic leadership, it may develop into an influential movement. If this should turn out to be the case, the now latent distress of many Congregational ministers at the change of the theological mood may become acute.

Some of the older leaders of Congregationalism are not a little disturbed about the fact that the liberalism which they imbibed in their youth and to which they adhered

*Nathaniel Micklem, *Congregationalism Today* (London, 1937), p. 20.

throughout their careers is rather coolly greeted by many younger men. Because they are almost as unbending as fundamentalists in their unswerving allegiance to the spirit of that prewar Protestantism which endeavored to "make religion intellectually respectable" by interpreting it in terms of modern "progressive" philosophy, history, science and sociology, they suspect that anybody who regards Paul's teachings as the key to the understanding of the New Testament or who thinks that Reinhold Niebuhr has understood the meaning of the Christian faith, wants to go backward and "put the brakes on the progress of Christian enlightenment." These men are disturbed and say so openly. They fail to understand, it seems to me, that the younger generation is reacting against liberalism not in order to recover the old authoritarian orthodoxy, but in order to liberate the Protestant faith from its entanglements with the spirit of humanistic self-sufficiency, so that it may be able to evangelize a world in which man has turned against himself.

I must also mention that another group of Congregational ministers is disturbed about the present trend away from liberalism. It is represented by men of middle age who graduated from the seminaries during the decade after the First World War. They believed that the study of theology was not an essential part of their training for the ministry. So they neglected it in preference for more "practical" disciplines. Today, many of them find that they have gone spiritually dry. They long for theological instruction, hoping thus to discover a spiritually vital message, but they are unable really to understand the issues of present-day theological discussion. They are confused and do not know where they stand. Some of them feel theologically lost. No wonder that they are disturbed!

The theological outlook for Congregationalism, as I see it in the light of this situation, is this: It will not abandon its habitual freedom from creedal authoritarianism and it will continue to cultivate the critical interpretation of Christianity which the "modern" theological leaders have begun. But by means of that historical understanding of the Christian life which liberalism has made possible, it will open itself to a fresh encounter with the Bible and the message of the Reformation. Thus it will deepen its faith and come to reassert a Christocentrism that will enable it to align itself with the genius of historic Congregationalism, and, at the same time, with the spirit of the new ecumenical Christianity.

III

I have dealt so far with the two central areas of Congregational life: polity and faith. They define most clearly the degree of unsettlement which the Congregationalists experience as they encounter the demands of the present world. There are several other phases of their life which show signs of considerable disquietude. Although these are not as symptomatic of the general condition of Congregationalism as the problems of church order and theology are, they prove that all activities of the church are subjected to a fundamental re-examination—with the result that people become disturbed.

I can mention them only briefly. Each would merit a lengthy discussion. There is, first of all, the problem of worship. Many Congregationalists think that the liturgy should be thoroughly reformed. They are inspired by various motives. Some hope to discover a new spiritual discipline by adapting the form and rhythm of Catholic worship to the Protestant cultus. Others try to invigorate the spirit of devotion by developing a religious aestheticism. Still others wish to make the church services more attractive by remodeling the sanctuaries according to liturgical tastes that their builders seem to have lacked. All these efforts are marked by a fresh appreciation of religious symbolism.

This concern for a reform of worship indicates a feeling that something is fundamentally wrong with the traditional religiousness of that free Protestantism which Congregationalism represents. However, not everybody shares this interest. There are many who are much disturbed about the possibility that the new preoccupation with the problems of worship may lead to the loss of that virile Protestant religiousness which sought inspiration primarily in the sermon and its call to decision and deed and which disdained all artificial emotionalism.

The same disturbing anxiety for a truly adequate expression of Protestant religiousness is apparent in the realm of social action. There is now as there always has been a great number of Congregationalists who are convinced that the real test of the Christian faith lies in a vigorous, aggressive responsibility for a social order of justice and freedom. At the moment, they are not in the very forefront of Congregational life and therefore not in the focus of attention. But they are, nevertheless, quite active in preparation for the great social struggles to come. They are rightly disturbed about the antipathy, if not hostility, of many of their brethren, especially laymen, to what they believe to be the concrete expression of the Christian faith. They are concerned about the stake of Protestantism in its responsibility for the Christian character of civilization.

This leads me finally to remark that in certain sections of Congregationalism, particularly in New England, there is considerable uneasiness about the role that Roman Catholicism is playing in American and world affairs. The steadily growing power of the Roman Church in American life is causing some of them to ask themselves what specific responsibility Protestant Christianity has exercised upon American life in the past and how it must be carried into the future. Thus they are led to a re-examination of their own relationship to Protestant faith and life. All the issues that I have discussed, then, become their disturbing concern. For the question, What is disturbing Congregationalists? can, in the last resort, be generally answered by the statement that they are searching for a contemporary expression of the Protestant faith of their fathers.

Gulls

AGAINST blue sky, like words of grace,
Your wings are syllables of sound
And loveliness, but, lost in space,
Their perfect notes are never found.

JOHN RICHARD MORELAND.

Vatican Fascism

By Harry F. Ward

VATICAN diplomatic aid to Axis powers is a matter of record. The defense usually accepted by our liberals is that the Vatican is indifferent to political forms and accepts any government that will meet the minimum demands of the church in fulfilling its duty as a neutral shepherd of its sheep. This defense ignores the part played by the Vatican in bringing fascism to power in Europe, something quite different from making bargains with established governments.

Italian liberals offer evidence that Vatican influence was behind the king's order that no resistance be offered to Mussolini's staged march on Rome, as well as behind the breaking up of the Catholic Popular party in 1923 which made impossible the united front that was the only thing that could have stopped the rise of Mussolini. Certainly Vatican diplomacy, like big business, saved Hitler when the people were deserting him. To smooth his road to power, Von Papen, papal chamberlain and leader of the Catholic Center party, withdrew its opposition and later engineered its dissolution. In these maneuvers the guiding influence was the present pope, who spent twelve years in Germany as papal nuncio and later drew up the concordat with Hitler.

The Historical Record

In the destruction of anti-fascist states Vatican diplomacy is also in evidence. The substitution of a clerical fascist state for constructive social democracy in Austria was its work. Its part in the destruction of the Spanish republic is well known. The first Quisling in Slovakia was Monsignor Tiso and the governmental structure was officially declared a combination of National Socialism and Roman Catholicism. There are thirteen countries in western and central Europe which have fascist dictators or Quisling satellites. Of these rulers, eleven are Catholic and their path to power was in part prepared by Vatican diplomacy.

The Vatican used these fascist states it helped to bring into being to help it become the supreme, totalitarian church. From Mussolini it got full control of education and, in return for financial aid in making the Ethiopian adventure possible, the exclusive right to missionary enterprise in that land. The concordat with Hitler was supposed to protect church educational control, but there the Jesuits met their match in the ancient game of double cross. Later, however, they got the right to send missionaries into Russia under the nazi occupation to recapture those lost to the Greek Church.

From Portugal the Vatican got subsidies for church schools and foreign missions, with pensions and even rest homes for missionaries. No new Protestant missionary can get entrance to Portuguese East Africa and none leaving on furlough can get back. Spain, mother of Latin America, gives full government support to Catholic foreign missions. The fascist government of Argentina has just proclaimed Catholic education in schools mandatory and exclusive and one of her leading educators has resigned in protest against this policy.

Claims at the Peace Table

The religious half of the Vatican body politic received even more from rising fascism than the political church. The Lateran treaty and concordat of 1929 with Mussolini gave the pope a tiny state and restored the political sovereignty of the Vatican and its diplomatic privileges. This provides the base for a claim to be represented at the peace table, refused last time because of Italy's protest and revelation of an attempted deal between Vatican representatives and the central powers to reconstitute the papal state. That Vatican diplomacy will work against the evolution of democracy through the peace as it has in the events leading to the war is evident from the reported nature of the feelers its emissaries have recently been putting out in Washington and London. It appears also from the indirect plea of the pope for a soft peace for Germany contrasted with his silence when the democracies stood in the perilous position where Hitler now stands.

Most of all, however, the Vatican got from Hitler what the Jesuits who have directed its policies since the papal election of 1922 have sought: the destruction of democracy throughout Europe. After Hitler's inauguration Von Papen declared: "This is the order which is also approved by the pope . . . the new regime which is anti-liberal and anti-democratic must enjoy our complete and unrestricted confidence." In his *Behind the Dictators* Dr. L. H. Lehmann provides plenty of quotations from Catholic church historians on the identity in objective between the Vatican and nazi-fascism. Both are mortal enemies of bolshevism, liberalism and relativism; their ideas of the relationship between liberty and authority correspond; the führer principle combines the German and Catholic attitudes toward life; each develops the corporative idea; both make a common fight against freemasonry and seek the destruction of the liberal spirit of the nineteenth century.

The Syllabus of Errors

Since 1922 Vatican diplomacy has been engaged in weakening what it calls "pseudo-democracy" in Europe. The base for this campaign is the 1870 proclamation of the personal infallibility of the pope and the Syllabus of Errors decreed by Pius IX which rejects freedom of conscience, worship, press, assembly and association. Supposed to cover only faith and morals, infallibility has been gradually extended to decision of what constitutes faith and morals and thereby to a doctrine of the social order. The Syllabus, repudiated by liberal Catholic leaders, makes the basic democratic liberties technically heretical.

Both the adoption of the infallibility dogma and the issuance of the Syllabus were engineered by the Jesuits, who also initiated and secured control of Catholic Action, the Catholic reconstruction movement instituted by Pius XI during the rise of nazi-fascism. Thus the Society of Jesus

regained the leadership it lost during the rise of democracy following the eighteenth century revolutions. In the fascist movement it saw an instrument to further its original aim of restoring to the dominion of the church the states the Reformation had taken away. So Vatican fascism is in effect Jesuit fascism.

Catholic Action

The aims of Catholic Action are a world crusade against socialism and communism (this set the red-baiting pattern; Coughlin calls Father Ryan the hireling of the leftist movement); the extermination of the liberal spirit; the concentration of Catholic political activity in the Vatican. So the Catholic political parties which embodied the social reform program of Leo XIII were in due time dissolved. Liberal, united front tendencies in the hierarchy and priesthood were purged, anti-Jesuit attitudes in religious orders were penalized, the hopes of those who sought religious unity through evangelical and democratic reform within Catholicism were smashed; collaboration with fascist parties was the order of the day.

Thus fascism won over democracy in the Roman Church, and as long as it remains in power there it will work to develop fascist tendencies inherent in the capitalist democracies. This inner struggle explains the career of Coughlin, whom many of the American hierarchy despise and some have openly denounced. It also explains in part Hitler's so-called persecution of the church. Allowing for the consequences of the nazi breach of the parts of the concordat covering the youth question, Hitler's hand has been conveniently heavy on the liberal Catholic forces opposed to the Jesuit-Vatican political policy.

The climactic use of fascist power to suppress independence within the church was Franco's shooting of Basque clergy. For what we failed to see and say and do at that time, some stain of the innocent blood now being shed on many lands and seas is on the hands of all of us. But it took the kind of religious conscience that could fashion and run the Inquisition to offer those of its own household on the altar of its ambition to rule the world. In *Mein Kampf* Hitler admires this Jesuit concentration on power. Its modern slogan is "Positive Christianity" which, in Article 24 of the party program, Hitler says is the starting point of the nazis. Jesuit propaganda now sees Armageddon approaching and the church, as the arm of the Lord, destroying Satan, who is a combination of bolshevism and the democratic spirit. This spirit is said to have produced bolshevism and all other disorders of modern society by way of the Reformation, the Renaissance and the Enlightenment.

Switch to the Allies

The course of the war having rid them of the rivalry of Hitler for control of the new order on whose basic essentials they were agreed, the authors of Vatican policy are now figuring on how they can use the Allies. Since Britain has only a small Catholic vote, and Russia almost none, their main concern is with us. Their propagandists tell us how they agree with our design for world order. They offer in evidence a set of principles like the Atlantic Charter. But there is proof that their desired objective in Europe is a central bloc of clerical fascist states like Portugal around a south German Catholic base—a modernized Holy Roman empire. Here their enthusiasts see a clerical corporatism moving on us from Latin America in the south and Quebec in the north. To all this Catholic leaders in politics and the labor movement who do not take orders from Rome will offer as effective opposition as any other Americans. But what will be the role of the liberal clergy who were for a time a brake upon, and then the victim of, Vatican fascism?

Like that of many of their Protestant fellow workers in social reform, the opposition of these men to anti-democratic reaction is weakened because their own democracy is more formal than dynamic. They do not accept democracy as the continuous development of the people's power and ability to govern themselves and order the ways of their necessarily collective living. Their limit is that Catholic doctrine permits the people to choose their own rulers and to have representative government if they desire. Their liberal leader, Leo XIII, condemned Freemasons for holding that the people are sovereign. His famous encyclical on *The Christian Reconstruction of the Social Order* organizes society on the hierarchical, fixed-occupation principle. Those who follow him here tell us that if the majority of the people choose a government of the élite there seems no way of proving that such a government is contrary to either Catholicism or right reason. They frankly say that if they should get a Catholic state they could not permit non-Catholic sects to carry on propaganda; they could allow them nothing more than activities confined to the group.

Corporatism into Fascism

For the immediate future they offer us a religious corporatism composed of self-governing occupational, cultural and religious associations. They are silent about the unifying bond, which is the hierarchical instead of the democratic principle. They draw the line between the decentralization in their plan and the dictatorship of the nazi-fascist economic institutions, but say it is difficult to prove that the economic institutions of fascism conflict directly with specific principles of Catholicism. In Germany the hierarchy identified these with the design of papal encyclicals, and in Madrid the bishops did the same for the Falange. Here prominent prelates and laymen signed a statement advocating a change in the constitution to make the NRA legal, saying that had it been permitted to continue it could readily have developed into the kind of industrial order recommended by the holy father. The Supreme Court had unanimously abolished it as unconstitutional.

Until they get a more vital understanding of democracy the liberals in the Catholic clergy will serve more as a cover for Vatican fascism than as an opposition to it. They supported it on the Spanish question when over 50 per cent of our Catholic voters were for aid to the republic. Democracy cannot win over fascism until the attempt to maintain and extend an imperialist church-state is ended. Because of the financial and political strength of American Catholicism that issue has to be settled here.

The American principle of separation of church and state is essential to a democratic world order. Our citizens should therefore require their government to end its pol-

icy of indirect recognition of the papal state and collaboration with its diplomacy, to refuse consent to its inclusion in the peace conference. It is equally necessary to take the hand of the church off secular education. The state department should be ordered to stop receiving graduates of the School of Foreign Service of the Catholic University at Georgetown, or permitting its staff to attend the courses. There are enough inherent tendencies toward anti-democratic policies in the department without adding training based on Jesuit principles, aims and methods. The professional education of its diplomatic officials is as much the sole duty of the government as similar training for officers of our armed forces.

The final defeat of Vatican fascism is the task of Catholics. Protestants do not contribute to it by interfaith relations which ignore this necessity. They can help the victory of democracy by united action on concrete issues with anti-fascist Catholics who do not take their politics or economics from the Vatican. When the menace of the fascist religious state is removed these people will deal effectively with anti-democratic elements in the nature of the Roman Church.

JUNE SURVEY OF BOOKS

Private Life of a Mystic

THE LETTERS OF EVELYN UNDERHILL. *Edited with an Introduction by Charles Williams. Longmans, Green & Company, $3.00.*

OPEN this prize album of mental and spiritual snapshots of that gifted English mystic, Evelyn Underhill, who has made such a distinct contribution to the cultivation of the inner life. Peruse it not at one sitting for argument and affirmation, but take it like a tonic from time to time for meditation and stimulation. Enjoy one of the world's greatest letter-writers and let this informal volume illuminate any reading of her more formal works.

How vividly her phrases and comments stand out in rich suggestiveness! "No one, not the greatest saint, is irreplaceable," she wrote in 1938, and many may be using that statement in 1944 for campaign purposes. When she had an audience with Pius X, she was convinced that "he would be an ideal pope, if the pope's job were purely spiritual (as it ought to be)." To this many Catholics as well as Protestants could be adding their loud amens. Once when she was at Dordrecht she noted how "during the sermon the beadle walked down the aisles stirring up the children who were going to sleep with his staff—and again at the consecration, giving all those a whack who didn't kneel down!" Does any American pastor today solicit such an assistant? Or who does not recognize for himself this description of a day in the cathedral city of Chartres: "The day has been sun and shower with a high wind—something like my temper occasionally!"

Over the span of years the letters portray the potent influences upon her. She was born in 1875, but the first group of letters opens with one from Lucerne in 1899 from her husband, Hubert Stuart Moore. Unfortunately, as the capable editor, Charles Williams, has indicated in his helpful introduction, most of her correspondence for the years 1912-24, her most critical period of development, is missing. This includes the correspondence with Baron von Hügel, her chief teacher and "final court of appeal." The earlier letters in this volume show more time for travel and more description of people and events; the later ones more concern with spiritual ideas and programs. Thus in 1941, her last year, she was "immersed in Kierkegaard."

How interested she was in what others were facing and in significant happenings, like Dunkirk and the Malvern Conference! One unforgettable picture is of a stocky figure in mackintosh and tin hat, knocking early one morning at what, prior to an air raid, had been the front door of a Toc H and saying, "I just looked in to see if you were all right here." Upon an affirmative reply, he added: "I'm glad to hear that. Carry on; and God bless you." That was Winston Churchill.

Like the crash of Attila upon the Romans has been the upheaval of the present conflict. "Do you notice now," was her comment, "how everything in the liturgy seems to have a new and piercing application? Especially of course the Psalms and many of the collects."

Of this she was sure, that "much simplification of life is one of the lessons the Lord is going to teach us through the war. The cure is more simplicity." That meant life not self-centered but God-centered, demanding unconditional surrender to and total dependence upon God. Her observation was that "in times when the temporal outlook was darkest the great swings-back of the human spirit towards the Eternal have taken place. There never was a time when people were more completely called to abandonment or encouraged to look beyond the world for the clue to life." Hence she appealed for "a great return to the contemplative life. It's about the only thing strong enough to conquer Hitlerism."

This Mary-accent was balanced by a Martha-accent of kindly service for others, especially the poor and needy. Yet for her, life should be set and centered in God and all of it should become sacramental. Writing as an "aunt-in-God" to one of her friends she declared: "More and more God takes the central place, and you gradually find yourself loving others in and for and with him."

Toward that end she recommended an abundance of spiritual exercises: prayer, devotional reading, communion and retreats. The Pleshey Retreat House, where her memorial plaque has been placed, was her favorite. In communion she stressed God's and not man's approach: "Look at Christ and not at yourself." Churchgoing, she testified, "will always in the end enrich, calm and de-individualize your inner life. It has a steadying, mellowing effect." Prayer she urged both as a frequent act and as a constant attitude, with intercession as an inevitable part of this "lifting-up" process. "Perhaps the prayer we make here," she acknowledged, "may find its fulfillment the other side of the world. Perhaps the help we were given in a difficult moment came from a praying soul we never knew!"

Out of her increasing frailties she was wont to help others face suffering. "There is no such thing for a Christian," she affirmed, "as a vain sacrifice. Suffering can be humbly

offered to God. Offer what you suffer to Christ, and the worst of the sting will go." One of her most unusual letters was written to C. S. Lewis after she had read his *Problem of Pain* and reacted to his chapter on animals as only such a longtime lover of cats could do. As part of her conviction of suffering she believed in the witness of pacifism that, to bring in the Kingdom of God, the nations must become martyrs.

Fundamentally she was concerned for a more balanced life and world, centered in God. That is why she lamented that "religious thinkers always seem to find it necessary to bang about between extremes instead of keeping steady and trying to remember the inclusiveness of God." Upon all who first received these remarkable missives and upon those who are now privileged to read them she has breathed the spirit of quiet confidence. They have the glow of an ample friendliness and the glory of an ardent faith.

CHARLES DANIEL BRODHEAD.

The Practice of Prayer

A PREFACE TO PRAYER. *By Gerald Heard. Harper & Brothers, $2.00.*

HERE is the most satisfying book on prayer this reviewer has encountered. It is not a series of homiletical discourses or philosophical discussions. It affects one very much as if one were listening to the direct, earnest, convincing conversation of a man who, through personal experience guided by the Master of prayer, has explored the heights and sounded the depths and is telling in modern phraseology what prayer can do for human life. It is as fresh and authentic as the testimony of a lad just returned from the battlefront. It has the winsomeness of a lover's tale, the validity of a scientist's observations, the comprehensiveness of a true scholar's grasp of a field to which he has devoted years of research.

It states the real problems of prayer clearly. It answers satisfactorily questions which have plagued most of us who have seriously adventured in prayer. It points the way to a realization of the unguessed possibilities of prayer.

Three types of prayer are considered: low prayer, which is concerned with the desires and needs of the self and whose answers can be explained by autosuggestion; middle prayer, which reaches out to include the needs of others as they are perceived by the unillumined mind, and which may operate through the forces now revealed by studies in the field of extrasensory perception; higher prayer, which is neither petition nor intercession but an exposure of the soul to God. It is this last which constitutes the true prayer experience and which alone offers the possibility of individual and social transformation.

The author sees the real problem of prayer as the emancipation of consciousness. That emancipation, begun in the deliverance of the human species from the tyranny of instinct, has been halted by the enslavement of consciousness to the service of the ego. Something must be done to release consciousness from its bondage and direct it to its real good, which is union with God and the service of God.

The scheme of required disciplines is most suggestive. Greed—i.e., the grasping self-assertiveness of the ego—has three main expressions: pretentiousness, possessiveness, addictiveness. Pretentiousness, love of fame, is cancelled by its negative, anonymity; possessiveness, love of gain, by its negative, frugality; addictiveness, love of pleasure, by its negative, continence. These we must practice if consciousness is to escape the bonds which limit it to interest in and service of the ego. This is *purgation.*

Having done this, the consciousness is released from its paralyzing fears—dread of blame and shame, dread of lack and loss, dread of weakness and pain. It begins to be aware of God, who is experienced as guidance, as providence, as the possessor and enduer of the growing self. This is *proficiency.*

The final stage is the union of the human consciousness with the divine. "In purgation a man may win again his own sanity. In proficiency, he may save his soul and help save that of his brother. In completion, he may be a part not merely of the salvation of all mankind but of all life."

Some readers may be disturbed that the author has taken a wider frame of reference than Christianity and that he finds in the Mahoyana doctrine of the Buddisatva "the grandest statement of the theory of the atonement and redemption," a philosophy "far subtler and grander than any Hebrew thought." But this wider frame of reference has helped him to escape the pitfalls into which our easygoing interpretation of the New Testament has often betrayed us, and is only another illustration of what Stanley Jones found to be true when he said he went out to India to teach but found he had much to learn. I have yet to know a character whose prayer life would not be immensely benefited by a serious mastering of this searching book.

There is so much worthy of quotation that the reviewer is tempted to occupy the space allotted to him with a series of choice insights arrestingly phrased. He restrains himself to one, which in itself ought to inspire many a reader to go and purchase the book at once:

"We want God but we also want a number of other things which if not had, at least would compensate us should we find that God was unattainable or non-existent. This, of course, would show that we really don't believe in God, for He is not something which is an alternative to the universe: on the contrary finding Him we at least can see things as they actually are. The real choice between God and being godless is that possessing and being possessed by Him, then everything integrates, there is no chance, no accident, no irrelevance, no distraction."

ALBERT EDWARD DAY.

An Unconventional Catholic

ORESTES BROWNSON. *By Theodore Maynard. The Macmillan Company, $3.00.*

FREE-LANCE journalist Maynard has written another book in the style of his *The Story of American Catholicism*—challenging, startling, disturbing, daring, disarming, clever, inimitable and grand as propaganda for his church. Born in India, educated in England, a student for the Congregationalist ministry, the author turned Roman Catholic at twenty-three, tried to become a Dominican but instead went in for journalism. For over two decades he has lived in the United States. All this, he feels, makes him a better interpreter of Orestes Brownson than Arthur M. Schlesinger, Doran Whalen or Henry F. Brownson.

For Orestes Brownson began as a Congregationalist in Vermont, was baptized a Presbyterian in New York, served as Universalist minister in New Hampshire, chummed with social radicals like Fanny Wright in various countries, then went in for Unitarianism for a few years, debated at Brook Farm with transcendentalists, organized his own church, the "Society for Christian Union and Progress," for a spell opposed organized Christianity, the inheritance of wealth and the penal code, by 1842 was trinitarian once more, advised his disciple Isaac Hecker to join the Anglican Church but beheld his convert affiliate with the Roman Catholic Church before he himself "joined" on October 20, 1844, only to

quarrel with many leaders of that church, daring it to excommunicate him. He lapsed into liberalism for ten long years, reversed his interpretation of slavery several times, called Abraham Lincoln "weak, ignorant, wrong-headed, precisely the sort of man to ruin in times of crisis the liberties of a nation" (p. 330). Starting an interminable argument with his son Henry on Good Friday concerning the unforgivable sin, he received the last sacraments on Easter and died the next morning. His bones repose in the crypt of the University Church of Notre Dame. A career like this requires a journalist, not a historian, not a C.S.C. sister, not a son, as interpreter.

The author's estimate of Brownson comes to this: "Brownson was the most orthodox of men—and also the most tactless. Perhaps he even felt he could dispense with tact because of his orthodoxy." "Brownson had a wonderful gift for treading on sensitive toes; tactlessness with him was raised to a fine art. If he found the Catholic Church a bed of spikes, the spikes were of his own making."

Because of the author's statements regarding the Irish in his *Story of American Catholicism,* he has been charged with "anti-Irish prejudice" (p. 210, note 3). Will a perusal of Chapter X, "Nativism and Newman," decrease that feeling on the part of American Irish Catholics? Maynard points out rather emphatically that Brownson accused the Irish Catholic immigrants of abusing American hospitality by refusing to assimilate and of giving "the Catholic Church a foreign aspect in the United States" (pp. 195, 197).

Public school teachers will welcome this paragraph:

> Brownson threw further fat into the fire by writing an article on education, a subject of which he was often to treat. Though he came to modify his views later, at this time he was disposed to put more faith in the public schools than at all suited Hughes' ideas. As Hughes had fought a great battle to have the parochial schools supported out of the public funds, it was anything but discreet of Brownson to maintain that a good public school was preferable to the somewhat inefficient parochial schools which in those days were far too prevalent. And those who were struggling to establish a Catholic higher education did not like being told that the teaching of philosophy was disgracefully bad in their institutions. Yet again it was no more than the truth. [P. 252.]

American political theorists may well ponder Brownson's view of democracy: "The thesis we propose to maintain is, therefore, that without the Roman Catholic religion it is impossible to preserve a democratic government. . . . Infidelity, Protestantism, heathenism may institute a democracy, but only Catholicity can sustain it. . . . Our government, in its origin and constitutional forms, is not a democracy, but . . . a limited *elective aristocracy*" (p. 180).

A refresher course on the inside and almost forgotten story of the mid-nineteenth century Catholic Church in the United States may also be found in this biography. Take, for example, the following: (1) The clash between Archbishop Hughes and Brownson ("I cannot accept the Archbishop of New York as my consultor. His advice I cannot respect") (p. 248); (2) the scene at a Fordham commencement when Brownson arose publicly to criticize the archbishop (p. 254); (3) "Shea revenged himself on Brownson by giving him only a line or two in his *History of the Catholic Church in the United States*" (p. 255).

For data proving that this biography of Orestes Brownson must be on the reading list of American church historians, see: the criticism of the papacy (p. 335); deposing power of the pope (pp. 232 ff.); temporal power of the church (pp. 229 ff.); judgment on the Council of Trent (p. 311); the Society of Jesus (*passim,* see index); Archbishop Hughes (esp. pp. 322 ff.); Negro slavery (pp. 183 ff., 336 ff.); English Catholic controversy (p. 211, note 48); controversy with Cardinal Newman (pp. 198, 200); Hilaire Belloc (p. 275, note 5)—and don't neglect the notes.

CONRAD HENRY MOEHLMAN.

The Church and Imperial Rome

CHRISTIANITY AND CLASSICAL CULTURE, A STUDY OF THOUGHT AND ACTION FROM AUGUSTUS TO AUGUSTINE. *By Charles Norris Cochrane. Oxford University Press, $5.00.*

THIS book bears an alluring title. Everyone who pauses to recall the ancient situation knows that originally the Christian movement when it began among Jews in Palestine had no interest in the characteristic features of contemporary Greek and Roman culture. Christians attached no value to the political attainments of Roman imperialism; the kingdoms of this world belonged to Satan whom God would presently dethrone with the return of Christ to inaugurate the heavenly kingdom. Also the philosophical quest of the Greeks for wisdom seemed to the early Christian preachers a futile endeavor. The literary and oratorical pursuits of cultured gentiles were for Christians a vain display of worldly skills. Classical education, architectural magnificence, painting and sculpture, all were outside the concerns of the early church. But in the course of three or four centuries these original attitudes were notably transformed. In the time of Constantine, early in the fourth century, Christianity assumed a protectorate over Roman imperialism. The temper of the Greek philosophers had been extensively imported into Christianity in the previous century. And in the course of a few decades Christians became the sole patrons of numerous cultural activities that had previously been nurtured exclusively by their pagan predecessors.

How had this remarkable change come about? The pertinence of this question should be self-evident. Popularly we are wont to assume that Christianity completely supplanted classical culture, but this is manifestly an erroneous conclusion. A vast range of cultural thought and action, prevalent among gentiles before Christianity arose, survived in the developing church. Whether in this evolutionary process Christianity was paganized or paganism was christianized is the puzzling question for which we hoped to find an answer in this book.

The volume is a veritable mine of scholarly information so clearly expounded that it ought to appeal to the general reader. It is true that he will miss a good deal if his classical learning is so rusty that he fails to apprehend the meaning of the Greek and Latin phrases freely sprinkled over the pages. Nevertheless he can scarcely fail to profit immensely from a studious reading of the volume. The period covered extends from the inauguration of the Roman empire under Augustus to the death of Augustine. These five hundred years of history include the most significant development of political events in the ancient world during the years when Christianity emerged from comparative obscurity as a Palestinian sect and became a world movement throughout the whole Mediterranean area. Roughly speaking, the first 200 pages of the book trace the transformation of the Roman republic into the vast imperial system administered by Augustus and his successors. Part II begins with Constantine's toleration of Christianity and follows the story down to the death of Theodosius and the collapse of imperial unity. Finally, Part III seeks to interpret the significance of Chris-

tian beliefs for the "regeneration" of political thinking subsequent to the Nicene council in the year 325.

It is in the final section of the book that the author presents his distinctive interpretation of the assembled data. Instead of viewing the varied cultural aspects of classicism in their relation to Christianity, he selects for emphasis only the type of political thinking underlying Roman imperialism and the Christian theology that prevailed after the Nicene council. Thus he passes lightly over the complex items in the total cultural history of Christian development, and a reader might be deceived into thinking that political philosophy was the only important factor in the situation. The author further simplifies his task by reducing Roman political philosophy to a single principle termed the logic of classical "naturalism," for which Christianity substituted the doctrine of the *logos* of Christ, phrased in the Nicene Creed, as a principle of understanding superior to anything existing in the classical world. Thus the supernaturalism of Christian orthodoxy supplanted and transcended the erroneous naturalism of Roman political thinking.

When one recalls how persistently the Romans adhered to the idea that the imperial regime was a divine institution, and how ardently the growing church sought the support of earthly rulers after the days of Constantine, one is likely to question the absolute validity of Professor Cochrane's thesis. His learned assembly of factual data would seem equally capable of supporting the notion that the church acquired its world outlook by accepting the ideal of Roman imperialism.

SHIRLEY JACKSON CASE.

Liberty or Monopoly?

OUR GOOD NEIGHBOR HURDLE. *By John W. White. Bruce Publishing Company, $2.50.*

IN ONE RESPECT this book resembles an avalanche of volumes of the past two years: it is about Latin America. In another respect, Mr. White's book is rather exceptional for the author presents an argument for the Catholic Church in Latin America by maintaining that our Protestant missionaries are a menace to friendship and confidence between the people of Latin America and of the United States. In fact, Mr. White is certain that what he calls the "patronizing attitude exemplified by the proselytizing activities of the missionaries" is the supreme hurdle in our struggle for permanent hemispheric solidarity.

We need help in finding out how Latin Americans think, why they think what they do and, above all, why they dislike the United States. But Mr. White is of little assistance in this respect for he discusses the Protestants as if they were the only reason for what has often been called "Yankeephobia." Dislike of the Protestants as such could, in any case, be no more than one among many reasons. We have heard that some Latin American resentment of United States policies has been caused by the superior attitude of large American corporations in dealing with the South Americans, by the attempts of these companies to influence local politics, as Protestant missionaries do not, by diplomatic pressure from the United States state department, and by various other forms of what is called, rightly or wrongly, "Yanqui imperialism." If Mr. White were as good a reporter as his previous reputation gave his readers a right to expect him to be, he would not ignore these disturbing influences upon inter-American good will and throw the blame wholly on Protestant missionary activities.

The truth is that Mr. White gives little evidence of knowing much about the spirit and methods of Protestant work in the Latin American countries, beyond having collected and selected some discreditable episodes. This determined ignorance plus the omission of every other cause of tension adds up to a thoroughly distorted picture of the situation.

It should be observed that the Catholic Church itself may be responsible in a measure for Protestant missions in Latin America. Mr. White concedes that the anti-clerical movement has deprived the clergy of prestige and social standing in the Latin American republics, and has weakened the position of the church. He admits that its greatest weakness in the southern Americas is the great scarcity of clergy. But he might have mentioned that in practically every Latin American country the Conservative party, composed of large landowners and the Catholic Church, and standing for the privileges of the church and of the religious orders, has weakened its own position with the government and the church's parishioners by opposing such reforms as the agrarian movement and labor legislation. With such conditions existent, it was inevitable and legitimate that Protestant missionaries should enter the field.

There is a discussion of *Sinarquismo* in Mexico, a movement that pretends to reject nazism and fascism. We may add that Synarchism is strongest among the backward, poverty-racked, priest-ridden peasants in Jalisco and Michoacan, and is dominated by "clever, unprincipled leaders who employ tactics, psychological tricks and mass appeals characteristic of the European prototypes." Mr. White accuses American newspaper correspondents in Mexico of mistaking Synarchism for fascism. In reply, I raise these counter-questions: Why have the Synarchists never publicly condemned the Axis powers? Why have they severely criticized the good faith of the United States and Great Britain in drawing up conscription and military instructions? Why is *El Sinarquista,* a virulent sheet that has never said anything favorable about the United States, against liberal democracy and pan-Americanism? Does not the Synarchist propaganda chief's statement in *El Sinarquista* sound like fascism pure and simple? He declared: "We want the radical transformation of the liberal, capitalist and revolutionary regime of injustice, and we demand that this regime must be destroyed, even though we might be called fascists."

Mr. White's interesting but inadequate book necessarily provokes debate over certain phases of this involved hemispheric problem. But his defense of Catholicism and his apology for Synarchism would have been more worthy of attention if he had brought in all the facts.

EDNA LUE FURNESS.

Books in Brief

LOST ISLAND. *By James Norman Hall. An Atlantic Monthly Press Book. Little, Brown & Company, $2.00.*

Nothing need be said about Hall's ability to tell a story and to write entrancingly about the South Seas. All that was settled by *Mutiny on the Bounty.* This short novel shows what happens to a tiny coral atoll in mid-Pacific—a hundred natives and a schooner calling once or twice a year—when a construction force pours into it to transform it into a "reserve naval base" in two weeks. After all, there were a hundred natives and a half-dozen others and there was a way of life. The theme is treated without sentimentality, but with fine sensitivity to the human aspects of the situation.

JURIDICAL FOLKLORE IN ENGLAND, ILLUSTRATED BY THE CUCKING-STOOL. *By John Webster Spargo. Duke University Press, $2.50.*

Historical and linguistic scholarship and research methods which would be adequate for a weightier problem are in-

geniously employed in tracing the origin and use of what is usually called the ducking-stool. But the name given to it in the title is right, and so are several other variants which make an interesting lexicographical study. Many court records are cited, chiefly from the latter half of the sixteenth century, when the instrument was used as a corrective for scolding women. But judicial ducking was employed earlier on the Continent for various crimes, especially theft, cheating with false weights and measures and the like; the stool has affinities with the pillory and other devices for punitive exposure to public ridicule and abuse; and the water cure for female offenders is related to certain ways of treating witches. The topic branches out into a surprisingly intricate body of legal and social lore, much of which is obscure and in some of which the data leave room for conjecture and controversy. Dr. Spargo handles the evidence with sound critical judgment.

THE VOICE OF NORWAY. *By Halvdan Koht and Sigmund Skard. Columbia University Press, $3.50.*

This rates a high place in the growing list of books designed to give acquaintance with the friendly and suffering European nations as they are by showing what they have been through the centuries and the course of their historical and cultural development. The two authors are eminent authorities. Dr. Koht, for many years professor of history in the University of Oslo and minister of foreign affairs during the six years preceding German occupation, writes the first half, which is a history of Norway with special reference to the development of the system of law, the struggles for freedom, and policies looking toward social and international justice. Dr. Skard, formerly a professor of comparative literature in the same university, gives in the second half a survey of Norwegian literature, from its dawn in the Edda to the present. This is no dull chronicle and no academic syllabus for a course of lectures, but a glowing picture of the unfolding life of a people as reflected in its poetry and prose. And incidentally, if these great Norwegian men of letters wrote Norwegian as well as this Norwegian professor writes English, they must have been good.

Books Received

The Settlement of Industrial Disputes. By Kurt Braun. Blakiston Co., $1.50. A careful and objective presentation of the problems and factors involved in difficulties between management and labor, and the types of social and political machinery that have been developed for their adjustment. The author is concerned mainly with techniques of adjustment which are designed to be permanent features of the country's economic structure, rather than with wartime devices, but he does include the War Labor Board because of its important place in the present scene. In this, as throughout, he maintains the detached attitude of the fact-finder and analyst without taking sides on controversial questions.

The Brother. By Dorothy Clarke Wilson. Westminster Press, $2.50. A novel of the life and times of Jesus, with his brother James as the central figure but with the focal point of interest just where it naturally should be.

Christian Counter-Attack, Europe's Churches Against Nazism. By Hugh Martin and others. Scribners, $1.50. Four responsible scholars and able writers—the others are Douglas Newton, H. M. Waddams and R. R. Williams—tell the story of spiritual resistance to tyrannical totalitarianism by the churches of Germany, the occupied countries and Germany's "uneasy allies," Italy, Finland and Hungary. The details of persecution are not stressed. This is no book of martyrs. Only so much of this is indicated as is necessary in order to show the relevance of the measures of resistance. Russia and the neutral countries are also outside of the scope of the book. But there is ample material within the field that is treated. The vitality of the church itself and the heroism of its supporters are demonstrated by specific evidence. It has often been said that the church alone, among the social and cultural institutions of Europe, has stood against the enemies of civilization. Here is the proof. There is little rhetoric in this survey, but there is a wealth of facts. This goes on the shelf for permanent record and reference.

Revolt on Mount Sinai, The Puritan Retreat from Prohibition. By William Rufus Scott. Author, 45 N. Euclid Ave., Pasadena, Calif., $1.50. A sprightly and factual account of prohibition's failure and repeal, the forces that campaigned to bring about this result, and the weaknesses of those which opposed repeal. The title suggests a belief that prohibition was enacted at the behest of Puritans who thought they had a mandate from the Mount, and that it was repealed because they decided they hadn't. If the first half of this were the true explanation of the adoption of the eighteenth amendment, its collapse would not be surprising. Mr. Scott's record does not, in fact, support that theory or justify his title. The truth is that "Puritanism" had very little to do with the matter, except as the word furnished a convenient term of reproach for the wets to apply to the drys. Fletcher Dobyns' *The Amazing Story of Repeal* still stands as the best account of the wet campaign. Mr. Scott's impression of the retreat of the drys is colored by his expensive experience in promoting the "Prohibition Fair" in Washington, in April 1932, the full balance sheet of which he presents, showing receipts of $1,461 against expenses of $12,361—his money.

CORRESPONDENCE

Methodists Corrected a Mistake

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the article by Mr. Fey reporting on the Methodist Conference at Kansas City in your issue of May 17. Instead of saying, "Methodists shift position on war," your reporter should have said, "Methodists correct the mistake made in 1940." The great mass of Methodists have, ever since the Atlantic City conference in 1940, felt that the vote taken at that time was not indicative of the thinking of the great majority of Methodists, both lay and clerical, and not in keeping with the historic position of the Methodist Church in supporting the government.

Y.M.C.A., Waterloo, Iowa. S. A. COHAGAN, General Secretary.

Obliteration Bombing as the Soldier Sees It

EDITOR THE CHRISTIAN CENTURY:

SIR: Since everyone is having his or her say on the subject of obliteration bombing, I feel that I ought to add my thoughts on the issue. I have been in the chaplaincy for over two years and with an infantry outfit through over six months of actual combat. I feel somewhat as did Antoine de Saint-Exupéry when he said to Dorothy Thompson: "One hasn't the right to write who doesn't participate in the agony of his fellow beings. If I didn't resist with my life, I'd be unable to write."

I know of no appeal that has caused more comment among the men of this infantry regiment (except possibly the appeal for strikes by a certain union leader of the United Mine Workers) than the appeal of the twenty-eight Protestant ministers against the bombing of German cities. The men with whom I have discussed

the issue are of one voice in desiring to find a way of acting in their present environment without destroying buildings and cities, without injuring civilians, without inflicting harm upon children, women, the aged, without killing human beings. They have no desire to kill and destroy. But we find that under the present circumstances we must act contrary to those desires. No one has as yet devised a means of fighting a war without the destruction of life and property.

These soldiers have to fight a war and they have to fight it with the implements of war. Their one desire is to get it over with as quickly as possible and with as little loss of human life as is necessary. War requires us to do everything necessary, though horrible, to achieve victory. The only way to do this and to save the lives of these fighting men who had nothing to do with getting us into it in the first place, is to get on with it and get it over with.

c/o Postmaster, New York, N. Y. WARD E. GAGE, Chaplain.

Two Letters from China: From Bishop Lacy

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is my check to keep the airmail edition of The Christian Century going to China a week or two longer. You can have no idea how much it means to how many.

Since the attack on Pearl Harbor yours is the only American weekly of church news and thought to reach us in free China. It takes a long time for it make the rounds of all who want to read it in Chungking and Chengtu, and then to make the long journey across to Fukien. A batch of Christian Centuries for December 1942 to March 1943 reached me in Foochow last November. I took them with me to read on the road as I traveled, and distributed them in the several mission stations I visited during the following weeks. They were greeted with cheers and tears of joy. The only complaint was that there were not more. Everyone agreed to read and pass on to someone else. With no new books reaching us for two years and with very few people returning from America, our missionaries and English-reading Chinese associates were starved for the latest discussions of religious and social and ethical problems.

If you could send out three or four copies instead of just one it would be a great boon. At least the National Christian Council in Chungking, Myron Terry of the Christian Literary Society in Hengyang and W. H. Topping of the Union Theological College at Foochow would greatly appreciate the privilege of reading and passing on to many other would-be readers in their sections of the country such copies, if you could send them out. It would help tremendously to keep up the spirit at the front line.

Foochow, China. On furlough, New York, N. Y. CARLETON LACY, Bishop, the Methodist Church.

From Canon Allen

EDITOR THE CHRISTIAN CENTURY:

SIR: In two months the appointment which I have held with the National Christian Council of China comes to an end, and I shall be returning to England as archdeacon of Birmingham. I shall therefore myself be unable to continue circulating the special airmail copy of The Christian Century which you have so kindly been sending me, and editing material from it for a newsletter to people whom we cannot reach with the actual copy.

As I finish this work, I should like to thank you most warmly, both for myself and on behalf of the many other people you have enabled me to help. As I have written before, the actual copy you send is probably seen by a hundred or more people in Chungking, Chengtu and other parts of China; and news from it is circulated to several hundred more people in various centers in thirteen different provinces throughout free China. I have a file of letters from many people in lonely places, saying how much it has meant to them to get this news when they are cut off through the blockade from other normal mails. I should think there are few copies of The Christian Century which have had quite as wide a circulation as this copy which you manage to send to Chungking.

I am not sure yet who will continue the work of distribution when I leave. We shall, however, certainly continue this service from the National Christian Council. I hope very much you will be able to continue the invaluable help of your special air copy until the blockade on normal mails is lifted.

National Christian Council, Chungking, China. GEOFFREY F. ALLEN, Canon, the Anglican Church.

[Additional funds to continue providing this special airmail copy of The Christian Century for China are urgently needed. The cost of printing on tissue-paper, postage and the numerous forms of special handling involved averages $6.20 a week. Many subscribers have contributed generously to make this service possible during the past eighteen months. Would *you* not like to underwrite the cost of one issue? Should sufficient funds be subscribed the question then might be examined of sending more than one copy to China, as Bishop Lacy suggests. Checks should be made payable to The Christian Century and sent to the Business Manager, 407 South Dearborn Street, Chicago 5, Illinois.]

Restrictive Covenants

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Brumbaugh's article on racial discrimination in the north mentions the segregation of Negroes by restrictive covenants in deeds to real estate. Here is a weak point in the Constitution of the United States. The states are forbidden to pass any law impairing the obligation of contracts. Therefore no state, and no municipality chartered by a state, can void such a covenant. But this limitation of the powers of the states does not create in Congress a power to interfere with local titles to real estate. The effect is to throw an increasing part of American real estate into a condition of mortmain. Yet it has long been the tradition of both England and America that mortmain is contrary to public policy.

Covenants against Negro occupancy are the burning issue in this field, but there are other cases. A section of my village, including the place next door to mine, is covenanted against the erection of any one-story house. The intention was to prevent the intrusion of shacks for low-grade occupants; but it now makes these lots unsalable for the construction of modern bungalows for highly desirable neighbors. Some denominational agencies decline to help a church erect a building on land restricted by a covenant even against the rum-selling business, on the ground that any restrictive covenant involves the prospect of future trouble.

A covenant can be voided by having the town seize the property for non-payment of taxes. The town will then not be bound by the covenant, and can give a clear title. But there are drawbacks to this method.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Dr. Johnson Takes Exception

EDITOR THE CHRISTIAN CENTURY:

SIR: Ordinarily I think it both good sense and good manners to refrain from retorting to criticisms contained in a book review. To be sure, I am often appalled at the amount of harm that can be packaged in a sentence or two tossed off by a reviewer who has read hastily. But I suppose that is one of the freedoms. In any case, may I make a correction of a statement in the review of *Religion and the World Order*, a volume which I edited, in your issue of May 3? The reviewer remarks: "Absence of clarity relative to the Christian God and ethics constitutes the chief objection to religious and moral instruction in the public schools, which the editor advances as one of the cardinal imperatives of a better world order."

I can only say that the chapter in question contains the most explicit and emphatic repudiation of such advocacy of doctrinal teaching in the schools. To confuse the study of the religious phases of the culture, on the same basis as the secular phases, with current proposals to have the schools adopt a theology is mischievous in the extreme. In fairness let me add that your reviewer is by no means the only contemporary writer to do this.

Teachers College, Columbia University, N. Y. F. ERNEST JOHNSON.

NEWS *of the* CHRISTIAN WORLD

British Prepare D-Day Prayers

Archbishop of Canterbury Urges All Churches to Hold Services—Plan Rebuilding of Bombed Edifices

(Correspondence from England)

LONDON, May 16.—The Archbishop of Canterbury has issued a statement to all who have charge of parish churches and other places of worship. He counsels that these should be made available for prayer from the time when news of the opening of the second front is received. Services of intercession should be arranged in each locality. The clergy and ministers should be prepared to lead great congregations in prayer on the following Sunday. The use of two prayers is suggested:

"Heavenly Father, God both of righteousness and peace, have mercy upon the nations now engaged in bitter war. Cleanse both us and our enemies of hatred and covetousness; make us so worthy of our cause, so steadfast in Thy strength, that no weakness may delay the victory of our arms and no selfishness mar the righteousness of our peace; through Jesus Christ our Lord."

"O Lord God, we humbly dedicate to Thee ourselves, our nation and our cause, placing in Thy hands all we have and all we are and all we desire, in the name of Jesus Christ our Lord."

* * *

Government to Aid in Rebuilding Churches

Nearly 14,000 churches and other ecclesiastical buildings have suffered war damage in various degrees. The War Damage Commission, after long consultation with a committee representing all the churches, has devised a rebuilding scheme. Terms have been provided on which the various denominational authorities can make plans and submit proposals to the commission. This agreement must have been reached only after a careful and discriminating study of the difficult problem set by the variety both of the buildings themselves and of the damage done to them. The churches will receive war damage approximately equivalent in total to that which they would have received if they were assessed on a normal basis. But the amount will be spread out "more equally and so as to enable the repair or rebuilding to a reasonable standard of each damaged church." It is agreed that the "market value" of a church is too hypothetical a figure for present circumstances. Therefore a "church payment" is to be assessed on the lower of two estimates: (1) the reasonable cost of "plain repair" of the damage, or (2) the reasonable net cost of building a "plain substitute church."

* * *

What Is a 'Plain' Church?

Setting such a standard at once raises for the churchman a question as to what "plain" means. The answer is given by the government in terms that may arouse hope in his heart, especially in the omission of "unnecessary ornamentation" and indifference to "undue size and serious structural defects in the building." One formula provided is excellent: "A plain substitute church is the sort of church which might be reasonably erected on the site of the damaged building; in type and size such a church as might be erected by the denomination if it were paying the bill from its own funds and were neither financially embarrassed nor unduly rich." In the case of the free churches, such an agreement provides a golden opportunity for cooperation. The most disastrous policy of all would be rebuilding the destroyed or damaged buildings where they were and as they were.

* * *

Principal Selbie, of Mansfield, Dead

Dr. W. B. Selbie has died after a life of varied and distinguished activities in many fields. He was one of the band of Oxford men whom Fairbairn gathered around him when he became the first principal of Mansfield College. His life from that time onward was one of service within the Congregational churches, a service which in course of time made him known far beyond the borders of that church. All that he was called upon to do he did—always with knowledge and judgment and spirit. Pastor at Highgate and Cambridge, editor of the denominational paper, chairman of the Union, historian, biographer—he succeeded in every part. But it was in 1909 that he entered upon the central work of his life. In that year he succeeded Dr. Fairbairn at Mansfield, and remained there till the age of retirement came in 1932.

Those of us whose years in the Congregational churches went along with his have many reasons for grateful and affectionate memories of Selbie. He was a man who could be severe in his judgments of things which seemed to him false or evil, but he could never be anything but helpful to those who were in doubt or trouble and he would put himself to any amount of pains to help them. He was in his faith among liberal evangelicals, but he had no party spirit and of the two words he would have singled out "evangelical" as the more important.

* * *

Peel Proposes Union Theological Schools

The churches are much concerned with the recruiting and training of their ministries. The Church of England and the Church of Scotland have issued reports upon the policy which the war has made necessary and urgent. These reports deal in part with the recruitment of soldiers who will find their calling in the ministry; many have already shown their desire to be trained in these and other churches. The problems of ways and means are being considered. Important proposals for cooperation have been brought forward for consideration. In an article in the *Christian World* Dr. Albert Peel describes the steps

(Continued on page 706)

Catholics Make Bid for South

Hold Fifth Meeting of the Committee of the South—Concerned Over the Direction of Economic System

(Correspondence from Memphis)

MEMPHIS, May 19.—Specific needs of the south with relation to rural life, labor and industry, racial relations, youth and education were the concern of the fifth annual convention of the Catholic Committee of the South held here at the end of April. More members of the hierarchy were present than Memphis ever entertained before. The new south of the postwar period must be "a product of the south itself," said Bishop Gerald P. O'Hara of Savannah, Ga., chairman of the committee. In setting forth the part the church should have in the postwar program, he said: "It is the church's right and duty to act on questions insofar as and to the extent that spiritual and moral problems are involved. . . . We are worried over the direction of the economic system, its orientation, and not with its technique." The work of the Southern Regional Conference was discussed before the racial relations group by Dr. Charles Johnson of the department of social science, Fisk University.

* * *

Seek Aid for Tenants

Warning concerning the present educational trend was sounded by Rev. Geoffrey O'Connell, superintendent of schools of the Natchez diocese. "The streamlining of education which has been held so necessary for the postwar world must be done with caution," he said. "There is much of our educational program which is fine and which must be preserved. Our philosophy, aims, and many of our methods need not be changed. The diversification of our curriculum can best be accomplished by more specialized schools." He was of course speaking of the Catholic educational system. Emphasis on a program to keep youth interested in rural life, and provision for tenant farmers to operate without borrowing from large owners, were among proposals endorsed.

* * *

Give Award to Methodist

Howard W. Odum, North Carolina educator and a Methodist, received the 1944 award of the Catholic Committee of the South at one of the major meetings of the convention. The award is made annually to "an individual, regardless of race or creed, who has made a significant contribution to the welfare and progress of the south." The first award, made the year of the second convention, went to George Washington Carver, Negro scientist and a Baptist. The third annual meeting of the midsouth regional unit of the Catholic Library Association was held with the C.C.S. conven-

tion. A coast-to-coast network carried summaries of the meetings by Edward J. Heffron, executive secretary of the National Council of Catholic Men, Washington.

* * *

To Train Negro Physicians

Announcement of a grant of $4,300,000 by the General Board of Education to Meharry Medical College of Nashville will cheer the hearts of all Americans concerned about the training of Negro doctors and nurses in the south. The gift makes Meharry an institution that can now go ahead with a developmental program which will win the interest of other foundations. The proposed merger of Fisk and Meharry is a recognition of the current trends in the development of higher education for Negroes in private institutions.

* * *

Memphis College Seeks Funds

Plans are complete for pushing the $2,000,000 endowment campaign for Southwestern College, through which the institution will receive $500,000 from the General Education Board if the drive is completed by Dec. 31, 1946. Charles E. Diehl, president since 1917, announces that he will retire upon completion of the campaign. He has just been re-elected secretary-treasurer of the Southern University Conference at a meeting in Atlanta. New head of the conference is A. B. Butts, president of the University of Mississippi.

* * *

And So Forth

All property owned by the Baptist Church in Tennessee has been cleared of debt following the completion of a fund-raising campaign which netted $200,000. Southern Baptist churches showed spectacular financial gains in 1943—an increase of $10,819,421 over 1942.

James Craik Morris, 74, who retired as a bishop of the Episcopal Church in 1939, died recently in Sewanee. Consecrated bishop of the Canal Zone in 1920, he became bishop of Louisiana in 1930 and served until his retirement in 1939.

G. C. Emmons, one of the secretaries of the commission on evangelism of the Methodist Church and editor of the *Upper Room,* a quarterly Methodist publication with a circulation of 1,500,000, died in Nashville in April.

Ben Cox, 77, pastor of Central Baptist Church of Memphis 1913-33, was killed by an automobile April 14. His Open Door Mission had not missed a "noonday prayer meeting with free food" for 30 years.

T. N. Carruthers, boyhood resident of Memphis, was consecrated Episcopal bishop of South Carolina at St. Phillip's Church, Charleston, on May 3, with 13 bishops and 60 clergymen participating.

In Arkansas a Nonpartisan National Progressive Voters' League to "guide and orientate southern Negroes in primary voting," was formed at Hot Springs recently by delegates from every southern state. Negro leaders of the south evidently intend to see to it that Negroes are trained and organized for effectiveness under the recent Supreme Court decision invalidating the Democratic white primary.

W. E. Greene, enlistment pastor of the Mississippi Baptist convention, has been elected president of Clarke Memorial College, succeeding J. L. Boyd, resigned.

MARSHALL WINGFIELD.

Launch Security Plan in Wartime

Australia Sets Social Security Scheme In Operation with the Government Bearing the Entire Expense

(Correspondence from Australia)

MELBOURNE, April 4.—Unemployment and sickness benefits embodied in the act recently passed by our federal Parliament will operate from the beginning of next year. The scheme is entirely non-contributory, that is, financed wholly by taxation. The interval of about nine months between the passing of the act and the beginning of the benefits is necessary to enable the government to build and "run in" its administrative machinery, which will be staffed by the appointment of nearly 1,000 extra officers. An important aspect of this scheme is a plan to make the social services department the nucleus of a vast Australia-wide welfare organization to care for the interests of migrants whom the government hopes to encourage to this country after the war. Officials here realize that one of the reasons for the patchy success of past immigration schemes is the fact that migrants, once landed, were given over to the care of the state governments and more or less forgotten by the commonwealth. The federal administration hopes to arrange with the government of Great Britain as much reciprocity as possible in the payment of social benefits to British and Australian migrants. This, it is believed, will be an inducement to persons of British stock to come to Australia, since they will not lose the benefits they obtained in Britain.

* * *

Critics Hit Lack of Participation

Inevitably people are contrasting the Curtin scheme with the Lyons one of six years ago. The Lyons (non-Labor) government laid down the basis of a nation-wide unemployment and sickness insurance plan. But Labor party opposition and some weakness within the cabinet itself blocked the bill from becoming an accomplished piece of legislation. A very important feature of this earlier proposal was that the payment of benefits would be secured not as a charity but as a right, out of a fund which would be contributed by the insured persons and which could not be manipulated for the political convenience of any government. We are told by Mr. Curtin and his colleagues that the benefits provided by the bill which has just been steam-rollered through Parliament are only a partial installment of what will eventually be given. "Given" is certainly the correct word.

* * *

Congregationalists Elect Overseer

Three months ago I mentioned that the Congregational union of New South Wales was making a new departure in the appointment of a moderator. Early in March, A. P. Campbell, formerly pastor of the church at Burwood, a suburb of Sydney, was duly inducted into the moderatorship. This is an important change in Congregational polity. Some of the addresses delivered at the induction give interesting information with regard to this development. A moderator, in the sense in which these people use the term, is a chosen leader to whom is entrusted the supervision of the churches associated with the Congregational union of the state by whose assembly he is appointed. The office is consultative and advisory. His only authority is the readiness of ministers and churches to trust him and to avail themselves of his advice and experience. In its wider outreach, the moderatorship is designed to promote co-operation with other Congregational unions throughout Australia in all matters pertaining to their common welfare, and to serve as a liaison between that denomination and other branches of the Christian church, thus encouraging a closer unity in faith and action.

* * *

Approve Teaching of Religion in Schools

A public opinion poll recently conducted in Queensland among men and women in a full range of economic circumstances and representing various relief denominations, reveals that 78 per cent of the women and 68 per cent of the men voted in favor of religious instruction being given in government schools—i.e., by the regular teachers or by other persons who come in as instructors in that special subject. The removal of the word "secular" from the education act of Queensland (a change made only a short time ago) has rendered possible a significant advance in the educational policy of that state, by placing religion on a par with other subjects, in the regular curriculum of pupils who attend ordinary government-provided schools—as distinct from educational institutions which are supported by the various denominational bodies.

* * *

American Minister Visits Australia

In a few weeks we hope to welcome to this state, for a busy month or more of engagements, Loyal L. Wirt of California, who spent a decade in this country some 30 years ago, when he served two parishes in New South Wales and Queensland. Since he came here again last December, Dr. Wirt has, with great acceptance, been addressing large gatherings of clergy, citizens, churchmen, and government officials in Sydney, Canberra and Brisbane.

* * *

American Legation Is Nearing Completion

"Canberra's Most Artistic Home" is the title given by one of our columnists to an article describing the new American legation, which is nearing completion. Ambassador and Mrs. Nelson T. Johnson hope to be settled in it about the middle of this year. This beautiful Georgian structure, whose design, we are told, is based on that of a mansion in Williamsburg, Va., stands in a commanding position on the top of "diplomacy hill." The reception room opens onto a wide four-pillared portico which looks toward the maple tree planted by Mrs. Roosevelt during her visit to the national capital. Your minister and his wife are admirers of our Australian gums (eucalyptus), and have seen to it that a number of these trees have been allowed to remain in the nine acres of the legation allotment.

ALLAN T. NAUGHTON.

Protest Lottery Plan to Viceroy

National Christian Council Holds that 'Prize Bond' Method of Financing Is a Disservice to India

(Correspondence from India)

TIRUVALLA, Feb. 12.—Last month the government of India launched a "prize bond" (government lottery) scheme. These non-interest bearing bonds, payable at par after 10 years, are sold in denominations of 10 and 100 rupees—the rupee being worth roughly 30 cents—and as an incentive to the public to purchase them a lottery will be conducted every six months in which holders of lucky bond numbers may win as much as 50,000 rupees. As soon as the scheme was announced the National Christian Council sent this message to the viceroy and the finance member of his council: "Government prize bond scheme causing widespread concern and apprehension among Christians and Christian organizations connected with National Christian Council, who regard as morally indefensible a method of national finance which rests on a frank appeal to speculative tendencies and seriously doubt the effectiveness of such means of combating inflation. We regard the introduction to India of such a questionable method of public finance as a positive disservice to the country. Earnestly and respectfully appeal that this scheme be withdrawn."

* * *

Education Plan For India

Despite the spread of modern education and the existence of many universities in India, only about 10 per cent of the people of India are literate. As if to make amends for the neglect of universal and compulsory education by the British administration during the last 150 years, plans are now being made for introducing a comprehensive scheme of education after the war. The central board of education set up by the government has drawn up a scheme for submission to the reconstruction committee of the viceroy's executive council. No less than 40 years will be needed to give complete effect to this scheme, and when in full operation it will cost 2,770,000,000 rupees a year. It is suggested that the first five years be devoted to planning and propaganda, and that after that the carrying out of the program should be divided into seven five-year periods.

* * *

Gandhi's Educational Proposals Paralleled

Free and compulsory basic (primary and middle school) education for all boys and girls between 6 and 14 is proposed. The plan embodies many of the educational ideals contained in the original "Wardha" scheme issued under the auspices of Mahatma Gandhi. Its main principle of "learning through activity" is accepted. The board is of the opinion that under no circumstances should English find a place in the curriculum of the primary school, nor is the board in favor of introducing English in the middle school. As all education depends on the quality of the

Stimulating Books for Reflective Readers

PEACE THROUGH CO-OPERATION

By J. HENRY CARPENTER

The thesis of this book is that the close of the war shall find us facing the dilemma of co-operation or chaos. If co-operation be chosen, we shall need, to attain it, the spirit and power of Christ. This "love principle in action" necessarily takes the form of economic co-operatives wherein the desire to serve replaces the greed for profit. That Christians may see the necessary relationship between co-operation and co-operatives is, then, the author's chief concern. Dr. Carpenter is Secretary of the Brooklyn Federation of Churches, and probably the best informed church leader on the Co-operative movement. **$1.25**

A PREFACE TO PRAYER

By GERALD HEARD

"This is a valuable book for two reasons. First, because of the amount of real thought and study that it contains, and second, because of its criticisms of contemporary Christianity. The main theme of the book is that the unitive life to be found through prayer is the completing stage in the process of evolution. This life is found by growth from 'Low Prayer' through 'Middle Prayer' to 'High Prayer.' The author wishes to guide the intelligent minds of today from their concern entirely with analytical thought into the realm of integral thought."—*The Living Church* **$2.00**

THE VITALITY OF THE CHRISTIAN TRADITION

Edited by GEORGE F. THOMAS

Twelve scholars have combined to produce this symposium, which is planned as a unified whole. "It shows that liberal theology can absorb the valid insights of its critics and maintain a Christian faith that is not merely traditional but vital. The authors are teachers in our institutions of higher learning; and those pastors and parents who fear the irreligion of our colleges will do well to read the volume. . . . It will be an excellent volume to place in the hands of an intelligent layman to give him in reasonably brief compass the gist of the matter about the Christian faith."—*Christian Century* **$3.00**

FROM SCIENCE TO GOD

By KARL SCHMIDT

"To those who have been 'quite skeptical of much that religion teaches today' this book is primarily addressed. It is a philosopher's approach, aiming to arrive at truth by a path which men trained in science can follow. The impression that religion is nothing but an 'ancient myth' is left without standing-ground. In its place is built up a confidence that there is a sound scientific and philosophical basis for religion. . . . This is a closely reasoned treatise, calling for more than casual reading."—*Religious Book Club Bulletin.* The author is professor of philosophy at Carleton College. **$2.00**

HARPER & BROTHERS, 49 E. 33rd St., New York 16, N. Y.

teacher, the board feels that the present status and remuneration of teachers, especially those in primary schools, are deplorable. New standards in regard to training, recruitment and conditions of service are recommended.

* * *

Plans for High Schools And Colleges

Dealing with high school education, the board recommends that high schools should be of two main types, academic and technical. The objective of both should be to provide a good all-around education for the careers which pupils will enter on leaving school. Besides making certain recommendations regarding university courses, the board recommends that some central body other than the central government should be in charge of grants to universities. This central body should coordinate the activities of the universities, allocate funds and see that the standards prescribed are maintained by the universities.

The members of the board agree that religion in the widest sense should inspire all education and that a curriculum devoid of an ethical basis would prove barren in the end. Schools conducted by denominational and other bodies will have their appropriate place in the national system, provided that, so far as secular instruction is concerned, they comply with the conditions and reach the minimum standards prescribed.

* * *

Draw Plans for National Economic Development

Eight leaders of India's industry and commerce—Sir P. Thakurdas, J. R. D. Tata, G. D. Birla, Sir A. Dalal, Sir Shri Ram, K. Lalbhai, A. D. Shroff and Dr. John Matthai—have drawn up a plan of economic development for India which has been widely welcomed. It is framed on the assumption that on the termination of the war a national government will come into existence vested with full freedom in economic matters. In the memorandum published by these men the duty of society to the individual is conceived not in terms of money but of human requirements and welfare. Minimum standards are set for food, clothing, shelter, sanitary and medical needs. The balanced diet they make provision for amounts to 2,800 calories, the cost on the prewar price level being 65 rupees per capita per annum.

* * *

Map Clothing Needs Per Capita

Needs in the way of clothing are fixed as 30 yards a head as against the present actual consumption of 16.1 yards. For shelter, the estimate is 100 square feet of house room. In respect of the preservation of health, the plan contemplates proper arrangements for sanitation and water supply in rural and urban areas, a dispensary for every village, general hospitals and maternity clinics in towns, and specialized institutions for the treatment of tuberculosis, cancer, leprosy, venereal diseases, etc. The memorandum estimates that to provide these minimum requirements the national per capita income should be 74 rupees at prewar prices instead of about 65 rupees, the present estimated income.

P. Oomman Philip.

Georgians Seek Education Aid

Impoverished State Cannot Pay Enough to Keep Teachers in Its Teeming Rural Schools in Wartime

(Correspondence from Georgia)

Macon, May 25.—Georgia education is confronting a critical situation. At the 78th annual convention of the Georgia education association, held in Atlanta, State School Superintendent M. D. Collins announced that since 1941 over 61 per cent of Georgia's teachers (9,903 whites and 4,205 Negroes) have gone into more lucrative employment. This alarming exodus is on the increase, jumping from 3,847 in 1941 to over 6,000 in the last 12 months. The problem is particularly acute in the rural districts, where the caliber of available replacements is declining steadily. School boards are now employing 1,348 teachers with no college training whatsoever. Although 37 per cent of the state's income is appropriated for educational purposes, 18 per cent of the teachers are paid less than $600 annually, and 70 per cent receive less than $1,200. This is partially explained by the fact that while Georgia has 3 per cent of the nation's children, it has only 1 per cent of the national income. In order to improve conditions, the education association is urging the passage of a bill being sponsored in the House of Representatives by Congressman Robert Ramspeck, which will provide federal aid to education.

* * *

Jurist Commended by Augusta Ministers

Judge A. B. Lovett, federal jurist who is also an outstanding Christian layman, recently levied fines totaling $76,000 on 14 Augusta liquor dealers. He also sentenced three of them to a year in prison for violation of price ceilings. The judge announced in court his surprise that letters bearing the names of W. D. Page, Augusta mayor, and John Kennedy, commissioner of public safety, had attempted to intercede for one of the defendants. In appreciation of Judge Lovett's positive stand for law enforcement despite the indifference and opposition of local authorities, the Protestant ministers' association of Augusta passed a resolution commending him for his efforts to keep the home front law-abiding and pledging to him the moral support of the preachers.

* * *

Prisoners Volunteer for Malaria Tests

Thirty prisoners in Atlanta's federal penitentiary have volunteered to act as human guinea pigs in order to aid medical science combat malaria, a disease which is claimed to have inactivated more men of the armed forces than Japanese bombs and bullets. All carefully chosen, the inmates being used in the experiments have submitted to the bite of the malaria-laden anopheles mosquito. Some of them will become quite ill in the hospital wards of the prison. Others, benefiting from drugs that are being subjected to thorough clinical tests, will be able to make daily trips to the prison hospital to be examined and checked. Since neither quinine nor atabrine, the two drugs generally used to fight the illness, actually effects a cure, there is desperate need for a remedy that will achieve permanent results. It is planned to keep the men under observation for 18 months. The project is being conducted by a number of distinguished medical men under the joint supervision of the National Research Council, the U. S. Public Health Service and the surgeon generals of the army and navy. The *Atlantian*, penitentiary magazine, reports that hundreds of prisoners volunteered for the experiments.

* * *

Constitutionality of Draft Act Upheld

The federal district court of Atlanta was the scene of an astonishing case recently. The constitutionality of the Selective Service Act was challenged by five attorneys representing 11 Jehovah's Witnesses charged with violation of the act. The lawyers contested the validity of the draft law on the technical grounds that it makes no provision for judicial review. If a registrant is dissatisfied with the classification given him by the final appeals board, and is ordered to report for induction into the armed forces or into a work camp as a conscientious objector, they said, he is deprived of his liberty without due process of law—a definite violation of the fifth amendment to the Constitution. Judge Marvin Underwood upheld the constitutionality of the act, declaring that "the citizen owes certain duties to the government, and the performance of these duties may be compelled even though they involve work without compensation." The *Atlanta Journal* observed that the case showed that even in a time of peril our democracy is so scrupulous in surrounding the rights of even the most eccentric with legal safeguards "that the constitutionality of the act can be challenged, patiently considered and quietly settled in the courts."

* * *

And So Forth

In an address before the business officers of the Southern Association of Colleges and Universities, S. V. Sanford, chancellor of the University of Georgia system, denounced John L. Lewis and Sewell Avery as "misrepresentatives of labor and capital," arrogant leaders who should be interned for the duration.

Hundreds of ministers and laymen from several southern states met in Atlanta recently for the annual convention of the Christian Church of all the southeastern states.

In recognition of the importance and contribution of the small denominational college, the 125,000 Methodists of the South Georgia conference are promoting a campaign to raise $200,000 for Andrew College of Cuthbert.

J. Maurice Trimmer.

May Notify of Battle Losses Through Local Clergy

According to Religious News Service the commandant of marines in Kentucky says that the armed forces are considering a plan whereby battle deaths would be reported first to the council of churches in American cities, so that the news could be broken to the bereaved by a minister, priest or rabbi.

Racial Code for Detroit Churches

Adopted by Council, But Minimum Attention Paid by Congregations—Pastor Made Methodist Bishop

(Correspondence from Michigan)

DETROIT, May 22.—The council of churches has adopted an interracial code for Protestant churches. It would be deemed revolutionary by some. Here are its four points: "(1) The churches of Christ are committed by their Founder to a policy of racial equality through their belief in the fatherhood of God and brotherhood of man. (2) Irrespective of race, members or potential members living within a church's geographical community should not be excluded or limited in number in that church's membership. (3) Where a particular racial group has set up a separate church, this should not be used as a reason for excluding members of the group thus served from other churches of the same communion. (4) Christian churches need to make positive efforts to serve all people equally within their geographical areas." The code also recommends that "staff members should be employed and promoted on the basis of ability regardless of race."

* * *

Code Passed, But Practices Remain Unchanged

This code, which was carefully drawn up by Dr. Alfred McClung Lee, chairman of the department of social service in the council of churches and head of the department of sociology in Wayne University, was passed by the executive committee without much controversy and with only two opposing votes. But so far as my information goes, not a single church in this city has adopted it. I know of only one church where it has been seriously discussed officially. There are a few eminent ministers of this city, pastors of large and influential churches, who would like to take an advanced position in their churches, even going so far as to make them bi-racial in membership, but none of these ministers have received official encouragement to that end. Or, if so, it hasn't been made public.

On the whole, I very much doubt that northerners are any more willing to accord Negroes social privileges than are southerners. The psychology is different, as is the approach to the question. But in the end the results are pretty much the same. True, the north does not have Jimcrow or poll tax laws, and northerners cherish a wholesome desire for the Negro to get his legal rights and justice, so long as in the getting of them whites are not personally affected. But when it comes to physical contacts and free intermingling of the races, only a small minority seem to favor it. To pretend not to recognize this fact is cowardly and dishonest.

* * *

Enlarge Scope of Interracial Body

The Interracial Fellowship, sponsored by the Detroit council of churches, has changed its name to the Interracial, Inter-

RELIGION IN LIFE

A Christian Quarterly

SUMMER—1944

Editor-in-Chief, NOLAN B. HARMON, JR.

THE CONTENTS

THE GOOD SAMARITAN GOES OVERSEAS — **Francis B. Sayre**
After the smoke of battle clears, comes the problem of relief and rehabilitation of nations. Here are facts and figures, as well as basic reasons, by one who is versed in such matters.

THE DARK NIGHT OF THE SOUL — **Georgia Harkness**
Frustration, self-distrust, loneliness, spiritual impotence are contributing factors to *the dark night of the soul,* for which Miss Harkness suggests a divine purpose.

WILLIAM ADAMS BROWN—1865-1943 — **Samuel McCrea Cavert**
Portrait of an ecumenical scholar and statesman.

MINISTERS AND STRAIT JACKETS — **James W. Kennedy**
An account of personal work in psychiatry in a mental hospital.

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Brief, meaningful episodes in the lives of medical missionaries, showing how God's word is being told through lives and work.

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A consideration of the parallel activities of church and state in the matter of peace planning.

DOES MIGHT, IN FACT, MAKE RIGHT? — **Robert E. Fitch**
Studying the Christian approach to this question.

CHRISTIANITY AND LAW — **Samuel E. Stumpf**
A clear-cut pronouncement of the Christian interpretation of the nature and destiny of man is imperative if we are to have a formative influence upon a system which is to govern our relations with our fellow men in the new era.

A PERENNIAL PATTERN OF PREJUDICE — **Bernard Heller**
A discussion of racial prejudices based on the dramatic story of Mordecai and Haman in the Book of Esther.

THE CHRISTIAN HERITAGE OF NONRESISTANCE — **D. Elton Trueblood**
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SPECIALIZATION AND FRAGMENTATION — **Kelvin Van Nuys**
A study of the possibilities for reducing the pitfalls brought about by specialization and fragmentation of knowledge and experience in the modern educational program.

CONSERVATISM STATES ITS CASE — **Hillyer H. Straton**
A forthright work which honestly keeps to the title.

RELIGIOUS VALUES IN MODERN POETRY — **Cecil F. Wilson**
Here the field is confined to living writers. Seven are chosen as representative, among whom are Eliot, Millay, and Frost.

THE AMERICAN IN TODAY'S MIRRORS — **Ralph W. Sockman**
A review of the Quarter's fiction.

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cultural Fellowship. The chairman is Benjamin J. Bush, minister of Westminster Presbyterian Church and former president of the council of churches. Under Dr. Bush an executive committee composed of influential Catholics, Protestants and Jews is serving. On this are such well known names as Judge Ira D. Jayne, Fr. Lawrence Cavanaugh and William H. Peck, pastor of Bethel Methodist Church. This organization will have a downtown office, which is to be put on a permanent basis.

* * *

Detroit Pastor Elected Methodist Bishop

Dr. George W. Baber, minister of the Ebenezer A. M. E. Church of this city for 12 years, was elected a bishop by the General Conference of the African Methodist Episcopal Church, meeting in Philadelphia, Pa. During Dr. Baber's pastorate in Detroit he has brought the membership up from 700 to 5,000 and has paid off the debt on the present building, formerly the synagogue of Congregation Shaarey Zedek.

* * *

Veteran Hospital Chaplain Dies

Rev. Charles W. Jones, for many years the hospital chaplain of the Detroit council of churches, died recently at the age of 81. He was an Ohioan by birth and a Congregational minister since 1890. In 1926 the women's organization of the council published 10,000 copies of a prayer book compiled by Mr. Jones for his patients in army hospitals and institutions, which he loved to refer to as "my favorite parish."

* * *

Edgar Guest Assists Church Organizations

Edgar A. Guest, famed poet of the plain people, gives of his time and talents freely to the churches of his home city. Recently he made his seventh appearance at the annual event of the women's council of Central Woodward Christian Church, reading from his poems, telling his inimitable stories and radiating good cheer and a healthful optimism. For a decade Mr. Guest has appeared in the pulpit of the Woodward Avenue Baptist Church on Mother's Day, nor has he ever worn his welcome out. Religiously he is an Episcopalian, but in a very real sense "Eddie" belongs to us all.

* * *

And So Forth

The General Conference of the African Methodist Episcopal Zion Church convened last week in this city in St. Paul's Church. Four new bishops were consecrated in the presence of an overflow audience. Bishop William J. Walls, of Chicago, presided at the consecration service.

Andrew E. Kurth is retiring from his successful ministry here with the Redeemer Presbyterian Church to become vice-president and a member of the faculty of his alma mater, North Central College, Naperville, Ill. Both Dr. and Mrs. Kurth have been active in the religious life of this city far beyond their denominational commitments.

Before these notes can be read, one of the following will have been elected bishop coadjutor for the Episcopal diocese of Michigan: Donald B. Aldrich, New York; Layne W. Barton, Orange, N. J.; Harold E. Sawyer, Utica, N. Y.; Claude Willard Sprouse, Kansas City, Mo.; Irwin C. Johnson and Ernest E. Piper, both of Detroit.

E. Shurley Johnson, associate minister of Central Methodist Church, is the new president of the Protestant pastors' union of Greater Detroit. Chosen as vice-president was Rev. E. Miles Kaigler, minister of the National Baptist Church of Our Father, the first Negro elected to office by the pastors' union.

Attendance at the churches on Mother's Day was almost as great as on Easter Sunday. Many were filled to capacity, and in some instances worshipers were unable to get seats.

EDGAR DEWITT JONES.

BRITISH PREPARE FOR D-DAY

(Continued from page 701)

that are being taken; he heads his article "Why Not 'Union' Seminaries?" He points out that the present is a real opportunity for radical reform. Experience has shown, he maintains, that it is hard for any church to solve the problem alone; much every way can be gained by cooperation. The results of inquiry by each of the various churches will be made available to the others, and the hope is expressed that no church will let its plans be crystallized without full consideration of the possibilities of cooperation.

* * *

Urge No Foreign Funds For British Churches

The proceedings of the British Council of Churches, which met in the last week of April, are conducted on a confidential basis, so that not all the resolutions and decisions are authorized for publication. But it is known that much attention was given to international problems. Discussions took place on the restoration of ecumenical contacts after the war, on ways in which Christian influence could be brought to bear on the peace setlement, on the development of friendly relations with the American churches and on the situation in India. News was given of progress made by the Committee for the Reconstruction of Christian Institutions in Europe, and in this connection a resolution was passed (to be submitted later to the churches) urging that British churches should not appeal to other countries for assistance in the rebuilding of British churches, in view of the much greater need which will almost certainly prevail in the occupied countries. The destruction which has fallen on our churches from the air is multiplied many fold there.

* * *

L.M.S. Secretary to Head Congregational Union

Dr. A. M. Chirgwin, general secretary of the London Missionary Society, will be the chairman-elect of the Congregational Union for the year in which the 150th anniversary of the L.M.S. is celebrated. This is a wise and fitting appointment not only because of the historical celebration of three half-centuries of the society, which is the arm of the Congregationalists for their overseas service, but as a tribute to Dr. Chirgwin. He has been on the staff of the L.M.S. for nearly a quarter of a century, beginning as assistant home secretary in 1922. Through all these years he has steadily grown in his influence within all the missionary societies. He is acknowledged as one who is destined to be a leader in the new age before us. He is an admirable writer and speaker; his knowledge of the churches at home is unsurpassed. I might say much more about my former colleague, but I must add that no man could be better fitted by both his experience and his spirit to lead our people. It is a matter for thankfulness that he has been appointed as it were by acclamation. No ballot will be necessary.

EDWARD SHILLITO.

[This news letter is made up of parts of three sent from London on May 2, 9 and 16, but all received in the editorial office of The Christian Century on the same day.—THE EDITORS.]

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Baptists Stay Dry In Rhode Island

State Convention Supports Two Bills to Block All Liquor Advertising in Magazines and on the Air

(Correspondence from Rhode Island)

PROVIDENCE, May 20.—Rhode Island Baptists, in their state convention here, adopted resolutions calling for favorable action on the Capper bill prohibiting transportation of alcoholic beverage advertising in interstate commerce and the Johnson bill to prohibit alcoholic beverage advertising by radio; urged greater teaching of basic doctrines and more adequate Christian education in the churches; asked the promotion of fellowship among all races and nations; and set up a committee on religious liberty and the separation of church and state. Clarence Cray, president, urged the 44,000 Baptists of the state to seek a new consecration of the masses and called for greater unity among Christians.

* * *

Church Council Expands Work

Arthur E. Wilson, pastor of Beneficent Church, Providence, was re-elected president of the Rhode Island council of churches at its annual meeting, at which plans were adopted for expanded work. These include the full-time services of an executive secretary, Earl Hollier Tomlin, who begins work on July 1; additional work with service men, to be conducted under the guidance of a full department; an extended financial campaign to underwrite these activities; and extra work in temperance and religious education. The last-named committee is sponsoring a vacation church school institute.

Leaders of the council paid high tribute to the services of John Davidson, Presbyterian elder, who has served the council for several years as treasurer, field representative and radio committee chairman. Mr. Davidson is widely regarded as the man who has built up the work so that the present expanded activities are possible. The council is now conducting a drive to secure funds to guarantee a budget of more than $13,000 for a 13-month period ahead.

* * *

Episcopalians Ask Deferred Vote on Bishop

Rhode Island Episcopalians at their recent convention in Providence unanimously voted to request the House of Bishops to defer action on the retirement of Bishop James DeWolf Perry to their next meeting in 1946. Spokesmen called it no time for such a vote, with so many away and conditions unsettled.

* * *

Minister Spends 10 Days in Harlem

A. Ritchie Low, well known writer and minister of the Federated Church, Johnson, Vt., not long ago spent 10 days in Harlem to find out what goes on among Negroes. He lived with a Negro family and preached in the largest Protestant church in the country—the Abyssinian Baptist, of which A. Clayton Powell is pastor. He helped with Negro discussion groups, talked with Negro leaders, and brought back to Vermont a first-hand story of Negro life. He has other projects in preparation.

* * *

Peel Fears America May Be Misunderstood

Dr. Albert Peel of England, speaking before the annual meeting of the Congregational Christian conference of Rhode Island, declared there was a danger that in so much talk of postwar planning Americans might seem to be unsympathetic with the sufferings of those closer to the war fronts. England's energies are being sapped, he said, and she might later be too tired to think of ideals as she should. He saw great hope in a free church in a free state.

* * *

And So Forth

E. Dean Ellenwood, pastor of the First Universalist Church, Woonsocket, R. I., vehemently attacked the impending banning in that city of the play, "Tobacco Road." He saw in it a threat to free speech and an attempt to tell people what they should do.

The Rhode Island council of churches has issued a call to make more use of prayer as D-Day becomes imminent. Its statement calls for greater use of the churches for prayer and cites the need for courage, forgiveness and faith.

Attempting to deal with the problems of

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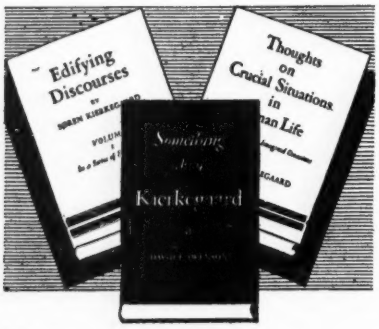
family life and the dangers of delinquency, First Baptist Church, Westerly, recently held a "Father, Son and Daughter" night, when selected individuals gave talks on the "ideal dad," the "ideal son" and the "ideal daughter."

RICHARD K. MORTON.



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Negro Chosen to Head Ministers

Cleveland Pastors Elect Rev. McKinney As President of Association—Seek Licenses for Youthful Drinkers

(Correspondence from Northern Ohio)

CLEVELAND, May 22.—The ministerial association of Greater Cleveland honored itself in the election of Wade H. McKinney, for 16 years pastor of Antioch Baptist Church, as its first Negro president at its annual meeting two weeks ago. The new presiding officer has been outstanding in his influence for wholesome race relations, better housing, and improvement of moral and civic conditions for members of his race. He has been active in interdenominational affairs, serving as president of the ministerial alliance (Negro) and as vice-president of the church federation. All three metropolitan dailies carried feature stories on the election and complimented the association in editorials.

Another noteworthy manifestation of interracial appreciation was the presentation recently of an oil painting of Lt. Sidney P. Brooks, Cleveland airman and first Negro pilot killed in the present war, by the B'nai B'rith War Service Council to Karamu House, Negro community center. The painting was first unveiled before the entire student body at central high school, of which Lt. Brooks was an alumnus.

* * *

Church Civic League Gives Awards

At its annual recognition luncheon for persons making unusual contributions to interfaith and interracial friendship, the Cleveland Church Civic League presented certificates of merit to 16 citizens—Mayor Frank J. Lausche, three judges, five clergymen, two editors, two industrialists, a physician and two Protestant laymen. Three recipients were Jewish and one was a Catholic. The league was organized several years ago to promote acquaintanceship of church people with public officials and community leaders. D. R. Sharpe is its director and Sylvester Williams its secretary.

On the same day Edwin R. Embree, president of the Julius Rosenwald Fund, spoke at the 26th annual meeting of the Urban League of Cleveland, calling for "a declaration of independence from the traditional attitudes toward the Negro." Racial problems are solved not by patronizing kindness, he said, but by fairness in legal protection, education, health and welfare services, employment and housing.

* * *

Dr. Mott Sees Finer World in Making

Optimism and faith that a better world will arise in the next century out of the present conflict were highlights of a Y.M.-C.A. centennial address by John R. Mott here Tuesday evening. The Cleveland association is celebrating its own 90th anniversary with the national centennial by campaigning for a fund of $1,435,000 to clear indebtedness on Fenn College and to erect two new buildings, a downtown boys' branch and a Cedar avenue building for Negro youth. Among the 500 who heard Dr. Mott were presidents of 90 Hi-Y clubs and representatives of boards and industrial, educational, social and religious groups in 17 branches. The total membership now numbers one in six of Greater Cleveland's eligible male population.

* * *

Murray Asks Guaranteed Wage for Labor

Philip Murray, president of the C.I.O. and of the United Steelworkers of America, sounded the keynote of the biennial convention of the steelworkers, which was held in Cleveland recently, when he called for guaranteed weekly or annual minimum wages for all labor. This guarantee, he maintained, would spur industry in the provision of employment, save money for the nation and for industry, and constitute sound postwar planning. Lee Pressman, counsel for the steelworkers, charged concealment of the "carry-back" provisions of the 1942 tax law which, he said, guaranteed corporations against loss for two years and justified the demand for an annual wage. The convention approved resolutions calling for the re-election of President Roosevelt, an improved social security program, and approval by the WLB of the union's wage proposals.

* * *

Tavern Keepers Ask Licenses For Youthful Drinkers

A licensing system by which to ascertain the age and eligibility of younger drinkers has been suggested by the Tavern Keepers, Inc., of Cuyahoga county. A permit card of one color would identify youth from 18 to 21, who are eligible for purchase of 3.2 beer and light wines, and a permit of another color would be carried by patrons between 21 and 25, who may imbibe whatever can be obtained by way of drinks. The organization represents the more reputable liquor dealers of the city, including leading restaurants. The legal burden for maintenance of the law now rests wholly upon the seller. The plan has informal indorsement by several clergymen and dry leaders as a means of cutting down indiscriminate selling of liquor and as a gesture toward self-policing by the business. Because of an increase in venereal disease infection among uniformed men, hotel, restaurant and tavern managers have been ordered to discourage actively the presence of "pick-up girls" in their establishments. The seriousness of this problem has already been reduced through undercover work by venereal disease control officers.

* * *

And So Forth

Mayor Lausche has called upon Clevelanders of every creed to offer prayers for the fighting forces when word of invasion comes. Beverley D. Tucker, bishop of the diocese of Ohio, has asked Episcopal parishes to conduct public services on invasion day.

In a recent sermon at Lakewood Methodist Church, Harold F. Carr proposed that Catholics, Jews and Protestants, formulate together a statement on industrial relations and postwar strategy.

The Cleveland city council has unanimously passed an ordinance forbidding the distribution of printed matter without the name of its sponsors added. It was opposed only by the United Mothers.

O. M. WALTON.

Dulles Discovers Church's Key Role

Tells Princeton Graduates Past Peace Efforts Have Failed Because Evil Motives Have Dominated

(Correspondence from New York)

NEW YORK, May 26.—In his address at the Princeton Seminary commencement last week, John Foster Dulles maintained that "the churches can exercise a decisive role in creating a pattern of world order that will assure peaceful solutions of differences between nations which inevitably will arise when the task of preserving civilization once again passes from the military to the civilian." Mr. Dulles, New York lawyer, chairman of the commission on a just and durable peace of the Federal Council and a Princeton University alumnus, said that only after thirty years of experience with futility in international affairs had he come to recognize the relevancy of the Christian gospel to the practical solution of world problems. Analyzing the failure of the Versailles peace conference and other international diplomatic conclaves in which he personally participated he laid the blame on idolatry, hypocrisy, blindness and evil emotion.

* * *

Mrs. Roosevelt Calls for Protestant Unity

At an open meeting of the board of directors of the Protestant Council of New York, held at Sage Memorial Hall, Mrs. Franklin D. Roosevelt told the members, "We must show them that we can work together, that the Protestants have a unity." She recognized the new Protestant Council and hoped it "would consolidate all the efforts of our Protestant forces." At the meeting of the directors that followed, a plan for a city-wide campaign to reach the unreached was adopted, a new radio program discussed, and it was unanimously voted to form a committee to draw up proper resolutions disavowing relationship to and censoring the *Protestant* magazine for its "biased and unfair use of anti-semitism and anti-Catholicism as a means of making a profit for its business venture."

* * *

Bishop Denounces Pacifists And Isolationists

At the Episcopal diocesan convention of Long Island, the new bishop, James P. DeWolfe, while condemning isolationists and announcing new gains, as well as actions favorable to Negro members, decried those pacifists who condemned bombings, stating that "even the bombing of Rome may be necessary although it would be regrettable." He also declared himself as "entirely opposed" to the constitutional amendment requiring bishops to retire at 72. The diocesan reports revealed 62,404 communicants and the convention adopted a five year plan of evangelism.

* * *

Methodist Conference Debates Church and War

The New York East conference meeting in Hanson Place Central Church, Brooklyn, spent part of two days in discussion of its social service and world peace committees' reports. The almost evenly divided opinion in the Methodist Church regarding war was again demonstrated. A motion to endorse the General Conference's action on war was voted down 114 to 92, but a motion to express the conference's "regret for the recent action of the national body" was defeated 104 to 102. The final report adopted condemned fascism at home and abroad and called "upon our President and secretary of state to assume the leadership in making a clear-cut and definite statement of our war aims as a nation." It also opposed bills introduced in the Congress to set up peacetime conscription, saying this was "one of the most dangerous features of fascist dictatorship."

* * *

Dinners Honor Many Notables

Dinners to notables seemed to be the fashion this past week. On Monday night three naval chaplains, Capt. Robert D. Workman, Cmdr. John R. Boslet and Lt. Cmdr. Joshua L. Goldberg, who have just returned from a world tour of naval stations, were honored at a dinner at the Hotel Roosevelt. With Chaplain M. M. Witherspoon presiding and former Gov. Alfred E. Smith as toastmaster, over 600 guests listened to the story of these three, a Protestant, a Catholic and a Jew, as they told of common experiences of interfaith unity on a revealing trip.

On Tuesday evening over 1,000 Methodists and friends of Bishop Francis John McConnell gathered at the Hotel Commodore to bid him farewell and godspeed as he is retiring from the area. Bishop Herbert Welch acted as toastmaster. Bishop Henry St. George Tucker gave the greetings of the national religious bodies, and Ralph W. Sockman spoke for the clergy, while Harry Holmes represented the laymen. Bishop McConnell's final message was a plea for ecumenical Christianity in facing the problems of the new world.

At another dinner that night Bernard Baruch, in accepting the *Churchman* award for 1944, declared that "America is the most powerful nation in the world and has the strength to make the future whatever the American people will it to be."

On the same evening a dinner was tendered to Rabbi Israel Goldstein, president of the Zionist Organization and of the Synagogue Council of America, on the occasion of his 25th anniversary as rabbi of Congregation B'nai Jeshurun. Dr. Goldstein declared that, "The war about to be won by the democratic nations has already been lost by the Jews of half of Europe."

On Thursday evening a dinner was given to Walter White, executive secretary of the National Association for the Advancement of Colored People, attended by over 800 people. The speakers included Mrs. Roosevelt, Dr. Modecai Johnson and William Allen Neilson. More than $20,000 was raised for the N.A.A.C.P.

* * *

And So Forth

J. Lane Miller, for 22 years pastor of Hanson Place Central Methodist Church, Brooklyn, was appointed to the Rye, N. Y., church at the recent conference.

Albert Parker Fitch, former president of Andover Seminary and pastor of Park Avenue Presbyterian Church, died in New Jersey on Monday.

Thirteen thousand people, white and

Recent Macmillan Publications

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By Karl Barth
Translated by
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An outstanding defender of Protestantism in Europe here answers without equivocation questions which Americans have been asking about the true function of the church in the present war. $1.00

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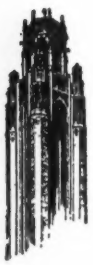
Negro, tried to get into the 17th Regiment Armory here to pay tribute to Paul Robeson on the occasion of his 46th birthday.

J. HENRY CARPENTER.



KEEP ON LEARNING THIS SUMMER!

Full information will be gladly sent you concerning the regular Summer Quarter, beginning June 19, or about the short Pastors' Institute (one or two weeks—July 31 to August 12). For information, drop a post card to

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Deadlock Kills Island Budget

Political Division in the Puerto Rican Legislature Leaves Social Service Without Funds for Future

(Correspondence from Puerto Rico)

RIO PIEDRAS, May 13.—The insular legislature closed at midnight on April 15 without having taken action on Gov. Rexford Tugwell's proposed budget for the fiscal year which begins July 1. Under the Organic Act the former budget holds for the new year. The Popular party, led by Luis Muñoz-Marin, has a majority of one in the senate, but a coalition of minor groups has given the opposition a majority of one in the house. Much significant legislation was blocked because of this, but some bills were passed, including an appropriation of $5,963,000 for roads, $3,100,000 for housing projects, $600,000 for emergency teachers, $150,000 for a vocational guidance program, new schools in two towns, sewers in Adjuntas, and provision for enlarging the hospital at Utuado. A government-owned sugar factory will be built on the island of Vieques off the east coast of Puerto Rico. The failure of the legislature to act on the budget leaves the social security program without funds for developing its plans. The Transportation Authority and the Housing Authority are likewise limited in their activity until provision can be made for their adequate financing.

* * *

Purchase of Telephone Holdings Postponed

Under the plan for government purchase of public utilities the Porto Rico Telephone Co.'s properties were appraised for purchase, the proposed sale price being approximately $7,000,000. The move to purchase was blocked by a vote of 20 to 19 in the house for postponement until further investigation could be made of the properties and their value. The insular government already owns the water resources, the electric light systems of the island and the street railway in San Juan. The group in favor of purchasing the telephone company point out that the $800,000 annual profit now being made could be used to improve service, lower rates to consumers and increase employees' wages.

* * *

College of Medicine Authorized

The University of Puerto Rico will eventually have a college of medicine in cooperation with the School of Tropical Medicine. The bill passed by the insular legislature has become law with the signature of the governor, and funds are available for the next steps in organization of this much needed extension in higher education facilities for Puerto Rico. Hitherto medical students have gone to the States for their professional training, but never in sufficient numbers to provide an adequate supply of physicians for the needs of the 2,000,000 population. There is great need, too, for more hospitals and many more nurses. Hospital insurance was begun three months ago, and 7,700 persons have already signed up.

* * *

Seminary Summer Session

Complying with the Selective Service ruling that theological and certain other professional schools accelerate their programs, the Evangelical Seminary at Rio Piedras will have a summer session of nine weeks June 12-Aug. 11. Courses will be offered in philosophy of religion, intertestamentary literature and ministerial practices. There will be about 20 students in residence, representing the Protestant churches of Puerto Rico, Cuba and Santo Domingo. The cooperating denominations are Baptist, Congregational, Christian, Disciples of Christ, Methodist, Presbyterian and United Brethren.

* * *

Mother's Day Appeal

Through an editorial in *El Mundo*, leading newspaper of the island, a strong appeal was made on the eve of Mother's Day for foster homes to care for orphaned and abandoned children. The public welfare division in the department of health will give some financial aid to families who will care for one or more needy children. Many families in Puerto Rico have followed the custom of raising an orphan child. The present government program will further encourage this care of needy children.

* * *

And So Forth

Five more men from the States have come to work in the Civilian Public Ser-

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ice projects of Puerto Rico and the Virgin Islands. Two Mennonites have been added to the La Plata project, two Friends to the project in St. Croix, and a member of the Church of the Brethren has been added to the group at Castaner in the western part of Puerto Rico. This brings to 56 the total number of conscientious objectors working in the five projects—three in Puerto Rico, one in St. Thomas and one in St. Croix. The emphasis in all the projects is on public health work and social welfare under Christian influences. Government officials and other interested observers are warm in their appreciation of the valuable service being rendered by these young men.

William Stauffer of Ohio, member of the Mennonite General Committee, has recently been in Puerto Rico and the Virgin Islands to observe the work of the C.P.S. projects.

HUGH J. WILLIAMS.

Federal Council Asks Day for Starving Children's Needs

The executive committee of the Federal Council, at its May meeting, approved the proposal that Children's Day this year (June 11) be devoted to emphasis on the needs of the starving children of Europe. It called on the government to obey the direction of the unanimously adopted Gillette-Taft resolution by sending relief to children in occupied parts of Europe.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Dr. Gillespie's Criminal Case (MGM) Lionel Barrymore, Van Johnson, Key Luke. *Melodrama* climaxes effort of doctor to help demented youth in prison. Deftly produced, as is usual with series, but depending on melodrama rather than human interest for motivation. *Fair.* M

Song of Russia (MGM) Robert Benchley, John Hodiak, Susan Peters, Robert Taylor. *Drama* about American conductor, touring Russia in 1941, who weds pianist from small village, joins her in helping her people when Germans invade. A beautiful music score and effective photography in an incredibly *romanticized* picture of Russian village life, with obvious propaganda for Russo-American kinship. M, Y

Standing Room Only (Par.) Edward Arnold, Paulette Goddard, Fred MacMurray. *Comedy.* Toy manufacturer and secretary seeking government contracts get lost in Washington red tape, find lodgings only by posing as servants. Attempted satire is for most of way mere *slapstick* farce. M, Y

Tampico (Fox) Lynn Bari, Victor McLaglan, E. G. Robinson. *Melodrama.* Suspense, espionage, sinkings, at sea, set in Caribbean and its ports in early part of war. Scenes at sea are excitingly presented but story is rather *confused* as to facts of theme and ethics in general.

The Woman in the Case (Col.) *Melodrama.* Suave locksmith lends talents to help police track down nazi spies. Tries hard to be witty and risqué, becomes *mediocre* detective fare. M

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Going My Way, Lassie Come Home, Madame Curie, My Friend Flicka, Snow White and the Seven Dwarfs, This Is the Army, Thousands Cheer.

For Mature Audience: Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, The Imposter, In Our Time, It Happened Tomorrow, Jeannie, Lost Angel, The Memphis Belle, Sahara, The Song of Bernadette, Tunisian Victory, Watch on the Rhine.

6-7-44

'One wonders what might happen

if half of the Christians in Britain and America took the proposals of their leaders seriously, if half of them even read them carefully'

says the *Presbyterian Tribune* in reviewing

Paul Hutchinson's

From VICTORY to PEACE

The *Tribune* finds this book of supreme value because it does take seriously Delaware, Princeton, Malvern—which seem to be fading from the international picture. While "journalists, bridge-sharks, professors, statesmen and novelists proffer suggestions as to postwar reconstruction," says the *Tribune,* "Paul Hutchinson stands flatly on the boldest proposals of the church assemblies, particularly Malvern and Delaware."

This book deals with the six questions—or concerns—on which the future peace of the world depends: (1) power politics; (2) imperialism; (3) racism; (4) armaments; (5) reparations; (6) economic justice.

Paul Hutchinson's answers are those of the Conferences. He points out, with examples from past and present history, why these offer the solutions that are realistic, i.e., that will *work.*

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Every Day a Prayer: by Margueritte Bro

is bringing vitality and meaning into the practice of daily devotions. If you have young people in your family, here is the book to restore their interest in morning devotions. It is not dry-as-dust. It is not "other-worldly." It is spiritual—and sprightly. It is serious—and interesting. $1.50

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